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CHRONICLE

The War.—Two successes, which though considerable are not of great importance, have been gained by the Allies during the week. The fighting north of Arras has been of a very severe character, and has resulted in an advance by the Allies on Souchez from three sides and in the capture of Le-Fond-de-Buval. In the Vosges, where the French have been at a standstill for many weeks, the town of Metzeral has been evacuated by the Germans who are said to have retired to within three miles of Munster, the defenses of which have already been bombarded by French guns. Near La Bassée the Germans claim to have repulsed a number of vigorous attacks by the British.

In the east there has been constant activity, with the Germans as a rule on the offensive, all along the line from the vicinity of Riga to Czernowitz. In Poland, however, especially in the Shavli district, and from the Niemen to the Rawka, there have been only artillery duels, with but little fighting by the infantry. The Germans apparently have been endeavoring to keep the Russians occupied with the defense of many points of the line in the hope of preventing reinforcements from being sent to Galicia.

In Galicia the Austro-German armies have been very successful. The Russians who were reported last week as having been driven from Sieniawa and the river San, and consequently as having abandoned the hope of cutting the German communications with Cracow, have been again defeated and driven out of Galicia and forced to retreat beyond the river Tanew. At the same time three Teutonic armies have been moving east towards Lem-

berg. The Russian defense of Mosciska had retarded their advance, but with its fall early in the week, they recovered their momentum. The army operating south of the Polish border has seized the town of Rawa-Ruska and is now attacking Zolkiew and Janow. The army which was halted before Mosciska has advanced along the railroad and taken Grodek, and advanced nine miles further towards Lemberg driving the Russians from the hills with little difficulty. Still further south the Austrians have made progress along the north bank of the Dniester and have taken Kamorno. As a consequence the Austro-German lines run almost from the Polish border south to the Dniester and are menacing Lemberg at a distance of twelve miles on the northwest, nine on the east, and less than twenty on the southwest. The Russians are powerless to hold back the Austro-Germans. Lemberg, therefore, and perhaps Galicia will be evacuated in all probability in the very near future. Along the Dniester from Mikolaïow to the vicinity of Halicz the situation is practically unchanged. Further south, however, the Austrians have made great progress. Last week they were fighting from Stanislau to Kolomea and thence along the river Pruth. From this line they have forced the Russians to retire to the river Dniester. Petrograd reports that the Austrians who were invading Bessarabia have been repulsed.

In the Trentino the Italians have continued their slow advance up the Adige river and have captured the town of Mori, which is on the railroad between Riva and Rovereto. To the east of Bozen, they have crossed the frontier, taken Cortina, and occupied the Sasso di Stria peak and the Falzerago pass. In the Carnic Alps they have successfully bombarded Malborghetto. Along the Isonzo with the exception of further gains in the vicinity

The Italian Campaign

of Monte Nero they have accomplished nothing important. Tolmein is still holding out, and according to Vienna, all attacks aimed at Goritz especially at Plava have been repulsed. Italy claims further consolidation of positions on the east bank of the Isonzo. Having advanced south from Monfalcone to within nine miles of Trieste, the Italians have been halted by vigorous Austrian resistance.

The campaign in the Dardanelles is not making rapid progress. Except for the sinking of some transports by a British submarine, practically nothing has been reported of naval operations. Engagements

Other Items on land, which have been costly to both sides have been announced, but as the names of places have been suppressed, the actual line of fighting is largely a matter of conjecture. Rumors are again active concerning the entrance of Rumania into the war on the side of the Allies, although it is generally believed that Russia's overwhelming defeat in Galicia has made such a step less likely than it was some time ago. In Greece, the protracted illness of the King is at present acting as a bar to further developments. The large majority gained by the war party in the recent elections would lead under normal conditions to the resignation of M. Gounaris and the Cabinet; and it is said that the King is almost certain, as soon as his health permits attention to public affairs, to ask M. Venezelos to form a new Cabinet. As M. Venezelos is committed to the expansion of Greece and to participation in hostilities, Greece's entrance into the war would follow naturally from his becoming the head of the Government. Reports from Athens, however, say that in all probability matters will rest as they are until Parliament meets as usual toward the end of July.

France.—"War," General Castlenau has announced to the Government, "is now waged and must be waged, not by the shock of men, but by the shock of ammunition."

The Problem, Munitions The French press, together with a small but noisy section of the Opposition whose motives are not above suspicion, is now clamoring for more cannon and more ammunition, with as much insistence as Mr. Lloyd George. The need of reinforcements, however, is very real. At the outbreak of the war, the ammunition supplies for the three-inch field-guns were 1200 shells per gun, with a reserve of two hundred. Not many weeks were required to show the insufficiency of this supply. French arsenals and private factories are now producing about 170,000 shells daily; but the prodigality of the French army in ammunition almost exhausts the supply. These figures seem less exaggerated, when it is recalled that in the brief actions over a limited front near Souain in Champagne, the French fired more than 100,000 shells of large calibre. The greatly extended use of machine guns has also caused a scarcity of small arms ammunition. Fifty of these weapons firing at the rate of three

hundred cartridges a minute, will use about a million every hour. The equipment of the French army, not providing for the reserve ammunition, calls for 300,000,000 cartridges.

Private letters written by Jesuits with the army, bear witness to the undoubted revival of religion among all classes. "Not a complaint, not a discordant note, and

The Revival of Religion

above all, none of those anti-religious demonstrations which were so painful in 1870," writes a chaplain in the North. "In 1870 at the sight of a soutane they would have cried out '*Les curés, sac au dos!*' An enormous number have come to Confession." Retreats for the soldiers are fairly common, and more than once the soldier-priests "have brought an apostolate into villages where religion had almost died." "Mens' bodies are being horribly mutilated," writes Père Cavois, now an airman and an officer in the English service, "but untold good is being done in their souls." One hospital chaplain reports that out of forty-five deaths within a certain period, only four were without the Sacraments, and of these four, two were German Lutherans. Many conversions have been recorded; "it is well to carry a bottle of clear water for baptisms" says a chaplain. Equally consoling are the stories of "second Communions," i. e., returns to the Sacraments for the first time since childhood. These "returns" often include officers with large numbers of their commands. These details are from Jesuit sources. What a record could be compiled from the relations of the secular clergy, of the still legally proscribed sons of Benedict, Dominic, Francis, and the other religious founders! The providence of God has drawn a blessing from the malice which inspired the anti-Catholic Military Law of 1889.

Germany.—An editorial statement of considerable importance appears in the *Frankfurter Zeitung* of May 31. The question of the expansion of the Empire for the

Territorial Expansion

purpose of defense is certainly of very great importance; but it must be made subordinate to a question of even higher importance to Germany; "What is going to happen after the war?" It is unreasonable to believe, thinks the *Zeitung*, that any problem of world politics can be settled equitably or permanently, by recourse to armed force.

Whoever sets the aims of Germany very high for the future will have to recognize that there would be little reason in a policy that sought to solve all problems of world politics by means of rifles, cannon and submarines. Gigantic as is Germany's strength against all its foes, it would nevertheless be a dangerous piece of foolishness if Germany, trusting only to its power, and without consideration of the other forces present in the world and the oppositions arising out of these, should pursue its aims as though it were alone in the world. The great statesman too, to whom present-day Germany owes its form, always aimed to apply blood and iron only so far as was absolutely necessary, and to make the fulfilment of the problems of the German people as easy as possible through his policies.

The *Zeitung* then proceeds to say that in so far as the annexation of foreign territory is necessary, either as a permanent military precaution or to bring Germany nearer to victory, "we must not set our hearts against it." But all conquest must be made with a clear understanding of its effect upon Germany's future foreign relations.

To make conquests merely to snatch as much territory as possible, is narrow and dangerous. It would be far more dangerous if it were to cause the solid coalition of States which have risen, up against us, and which under a policy that is at all wise will not be repeated, to keep together after the war. Certainly we do not want to rely upon good will and assurances of future friendship. That will never happen again. But neither do we wish to create relations that will necessarily and through times that can be foreseen, create for us invincible enmities.

After ten months of war, writes a correspondent, the business of life goes on pretty much as usual in Berlin. Certainly neither famine, nor any reduction remotely approaching famine, can be seen in "Business as Usual" Germany. Recent reports, however, say that the Federal Council has declared void, all contracts calling for the delivery, after August 30, of wheat, barley, rye, oats, and crude sugar. The order indicates that these commodities are to remain under the control of the Government until the conclusion of the war. The problem of unemployment has been automatically solved, for there are now more "places" than there are men to fill them. Germany has a great reserve of useful women who are being employed to fill the posts left by the able-bodied men who have gone to the front. Many, by this time, perhaps the majority, of the tramway conductors are women; women are engaged as ticket-sellers in the subway, as elevator-attendants in the shops, and they are finding their way as clerks into the hotels and banks, and even into the munition factories. The Krupp workers now number considerably over one hundred thousand. Most of the work at present is on the manufacture of long range artillery. The production of the 42-centimetre gun, it is said, is but the prelude to the introduction in the near future of heavier guns of a far greater range.

Great Britain.—Not even the pressure of a great war can change the English national character. For good or for evil, it is conservative, and conservative it will doubt-

less remain, even when the penalty is national collapse. Yet it was an Irishman, Mr. John Dillon, who on the floor of Parliament voiced the national distrust of the proposal to introduce military methods into the munition factories. He did not believe, as the English people do not believe, that even the undoubted gravity of the present situation, could be invoked to justify ways and means which savored of "Prussianism." These might serve Prussia well, but England was not Prussia, and it was unwise to adopt methods which might liken her to Prussia. This speech evinces a true understanding of the temper of the English people. Jealous of the indi-

vidual liberty held by them in a degree not enjoyed by other European people, Englishmen are quick to resent its abridgment, slow to subordinate it to the common welfare. They have never renounced it at the bidding of a government; on the other hand, with the danger apprehended, they have never hesitated to sink all personal differences to present an undivided front to the enemy. Yet it must be confessed that this result has been obtained, for the most part, only when the nation faced a crisis which seemed hardly distinguishable from defeat. No nation, perhaps, has been loved and served by its people with such prodigality; but a ministry bent on crimping personal liberty has never been successful. All this explains the disfavor with which the typical Englishman regards conscription and forced labor in the munition factories. A labor leader in Parliament expressed this English characteristic when he said that if the Government would let the worker know what was needed, the worker would endeavor to supply what was wanted, but the Government would get nothing by presenting a pistol at the head of the worker. Mr. Lloyd George, somewhat given to despotism, is wise in merely hinting at the "vastness of his powers"; he might have been wiser had he said nothing of them, for while his compatriots may be induced to give much, they will give but little under compulsion. At this writing the details of Mr. George's Munition Bill have not been published. According to the *London Times*, however, it is to be an ideal document, "based upon a volunteer scheme, imposing at the same time, upon the workingman, a restraint hitherto unknown." The *Times* thinks the bill will embrace the following provisions:

No compulsion; no military status; no semi-military discipline; a suspension, however, of trade-union rules which limit the employment of semi-skilled, unskilled and female labor and which restrict the output; prohibition on strikes and lock-outs. All disputes are to be settled by compulsory arbitration by three members of the existing bodies. The munitions department is to have the power to declare any munition factory a "controlled establishment," and employers' profits in such establishments are to be limited. Trade unions are to enroll volunteers from their ranks for work in "controlled establishments," wherever situated. A Munitions Court is to be set up to deal with offenses by the ordinary munitions worker, such as bad time, keeping a deliberate limit on the output, and bad work caused by drunkenness.

The Labor Unions, it is said, have declared that the Bill is a satisfactory compromise, but they will insist that any suspension of rules cease with the close of the war.

The Archbishop of York has submitted the report of the Commission appointed to investigate the matter of serious moral irregularities said to have been common in the recruiting camps during the early months of the war. The conclusion has been reached that "no evidence available justifies the belief that the conditions of war have resulted in any exceptional increase" in an evil which is not confined to England. The Commission bases its report upon inquiries made in sixty-two cities and coun-

An Alleged Disorder

ties. As the wild rumors set on foot by sensation-mongers are thus wholly discredited, the Commission holds that organization of Special Committees to deal with the alleged problem, is altogether unnecessary.

Ireland.—The declared intention of the Government to remove Ignatius O'Brien, a Home Ruler, from the Lord Chancellorship of Ireland and appoint Mr. Campbell, Sir E. Carson's chief lieutenant in his place, has produced a marked change in the attitude of the Irish Party, nor has their hostility been softened by the alternative suggestion that another Carsonite lieutenant should be made Attorney-General. With Sir Edward Carson and F. E. Smith, the chief organizers of armed opposition to the Home Rule bill, holding guardianship of English law in the Cabinet, and another professed rebel against the law of the land controlling it in Ireland and also making the legal and official appointments which for some years were under the influence of the Irish Party, the future of Home Rule and of the Party is in jeopardy. Several Irish members have spoken openly against Mr. Asquith, impugning his good faith and rejoicing that they are freed from the leash that bound them to the support of measures injurious to Ireland and can now utter their real sentiments. The working of the Defence of the Realm Act seems quite in accord with the Government hostility to Irish aspiration. A large number of men in all parts of the country have been fined and imprisoned for uttering sentiments construed as unfavorable to recruiting, and a much larger number have been dismissed from Government employment or, if not employees, have been summarily ordered to leave their county or country for the same reason, but under no definite charge. Mr. J. L. Fawsitt, Secretary of the Cork Industrial Development Association, but also a prominent Irish Volunteer and Gaelic Leaguer, is one of many who were peremptorily ordered to leave the country in virtue of the Defence of the Realm Act, without charge of offence against it. While the whole force of Dublin Castle, vigorously directed by Sir Matthew Nathan, is turned to the suppression of the Irish Volunteers, who are pledged to defend Home Rule, the thirty thousand trained Carsonite recruits, who are pledged to oppose Home Rule, are still retained in Ireland. Despite the efforts of several members of the Irish Party, Nationalist recruiting has been meagre, and now that Irish members, dissatisfied with the Government's appointments, no longer advocate it, it has fallen off altogether. Meantime the Gaelic League is making unprecedented progress, and the Irish Unionist papers are complaining that its meetings are made the occasion of propagating anti-imperial ideas. The appointment of leading Ulsterites to prominent Cabinet and Castle positions has had the effect of provoking open opposition from the Irish papers whose Nationalist opinions were suppressed since the outbreak of the war.

Mexico.—Affairs in this unhappy land are steadily growing worse. New complications arise daily and settlement of old difficulties is as far off as ever. The order given to Admiral Howard by

Eternal Tangles

our Government to land 300 marines and 300 bluejackets near Guaymas with a view to protecting from the Yaquis an American colony, some twenty miles from the coast, has aroused fresh hatred against the United States. The Villistas have "boosted" a new provisional President, Chaos, into office; the Carranzistas have begun to squabble with one another, and nothing permanent has come of President Wilson's warning to the warring factions to compose their difficulties. As noted before Carranza issued a manifesto to the Mexican people denying most of our President's allegations and bidding for recognition. Villa seems to have been more desirous of peace than the "First Chief." He sent Carranza a wire on President Wilson's declaration in substance as follows:

AGUASCALIENTES, June 10, 1915.

General Venustiano Carranza,
Vera Cruz, Mexico:

In our opinion this declaration involves two perils, which may frustrate the ends of revolution and impair our sovereignty. First, the Cientificos, with any other group, might again enthrone themselves, with American assistance. Second, should the people not submit to this, the American Government might have recourse to armed intervention. In the face of these two imminent dangers, and without recognizing the right of the American Government to intervene in our affairs, we think that we should seek means that would permit the reunion and reorganization of the Constitutionalist Party, even though it be indispensable to make sacrifices of self-esteem. We believe also that this is what patriotism and the future welfare of our country require of us.

In such a sense, we propose to you that we take under consideration President Wilson's note, and that, if you are disposed, as we ourselves are, you advise us, so that we may discuss and agree at once upon the form and terms of procedure in the reorganization of the national constitutional Government. We have already placed ourselves in touch with the Chief of the Convention Government, as well as with the commanding General of the Army of the South.

In the hope that your action will be inspired for the good of the country, we remain, your obedient servants,

FRANCISCO VILLA,
M. DIAZ LOMBARDO,

In Charge of the Department of Foreign Affairs.

Villa also addressed a document to Washington which contained the following points: 1, he thanked Americans for their sympathy and expressed gratification that the United States claimed no right to take part in the solution of the internal difficulties of Mexico; 2, he blamed Carranza for the present muddle; 3, he denied that the safety of foreigners was not guaranteed; 4, he protested that education had been continued during the period of strife, courts established, mining laws amended, free coinage promulgated, agrarian and fishery laws put upon the basis of equity, and railroad, postal and telegraph service improved; 5, he denied any famine.

TOPICS OF INTEREST

The Young Man and the Navy*

TO the young man who is physically and mentally qualified for membership in its ranks, the navy of today offers excellent chances for improvement and advancement. Boys of from seventeen to eighteen years of age enlist until they are twenty-one, and those over eighteen for four years. While the nature of the service demands that the majority of recruits enter the navy as apprentice seamen or coal passers, special qualifications are always carefully considered by the recruiting officer, and their possessor can usually enlist in the branch where he can best use them. For instance, supposing that an applicant has had some office experience and can operate a typewriter, he may enlist in the clerical or yeoman branch and, after a course of instruction in the yeoman class, come forth in a few months, a full-fledged petty officer. In this rating a knowledge of stenography is desirable and, though not essential, leads to quick promotions.

In the same way a machinist, electrician, coppersmith, blacksmith, carpenter or plumber may enlist in the rating he is best qualified to fill, or be quickly promoted to it. Many ships carry printers, and some of the dreadnaughts have molders. Each ship has its own hospital corps, in which branch prospective pharmacists may find much valuable experience. All men in the service under twenty years of age are allowed to compete in the examinations for assistant paymaster, one of the most desirable positions in any service, from which the successful candidate may be promoted through the various grades to the position of pay director, which ranks with captain in the navy; the yeoman branch gives the best training for this examination. Yeoman may also take the examination for the recently created warrant rank of pay clerk; hospital stewards for pharmacists, and carpenters' mates, plumbers and ship fitters for carpenter; warrant officers after six years of service are given a commission and rank with ensigns.

The man who enlists as a coal passer may be promoted through the grades of fireman, first and second class oiler and water tender, to that of chief water tender, and chief machinist mate, may, upon examination, be warranted machinist, and upon the expiration of three years' service in this rank, may take the examination for a commission in the line of the navy.

So much for specialists. The average boy entering the navy, however, has his mind full of the handling of boats, the making of knots and splices and, above all, the manipulation of the heavy guns, and these, as well as signaling, come under the seaman branch. When a youngster leaves the training station to go aboard ship as an ordinary seaman, he can, by paying attention, be-

come a seaman in a few months, from which he may be promoted to be a third class petty officer, either as coxswain, gunner's mate, or quartermaster. Assuming his age to be eighteen at the time of his enlistment, there is no reason why, by hard study and application, he can not gain a warrant as boatswain or gunner by the time he is twenty-six, and a commission as ensign when he is thirty years old.

In addition to the foregoing, by an order of the Secretary of the Navy, ten men are now selected annually from the enlisted personnel to be sent to the Naval Academy at Annapolis as midshipmen; selections are made by competitive examinations, which are confined to men under twenty-one years of age.

Apart from promotions the navy is full of opportunities for young men, and can be made the means of much physical and mental improvement. Regular hours, with plenty of sleep and rest, combined with the daily physical exercises and fresh air, make the best medicine in the world for the boy whose mother worries over his pallid cheeks and the dark rings under his eyes. Many a mother, indeed, who with fear and trembling saw her sickly or dissipated son go forth to join the navy, now freely gives her blessing to the service that in a few months, changed him into a robust, manly and sober lad.

Religion in the navy occupies pretty much the same place it does elsewhere, and religious toleration is found here in its finest and best form. The Irish-American Catholic boy works side by side with the Baptist youth of the southwest, and neither will know the creed of the other unless he happens to see him go to church. There are, of course, throughout the service small complements of Socialists and atheists, and a few who read the unspeakable *Menace*, but they usually learn to keep their tongues quiet. The bluejacket who has just come from the shower bath probably has in mind the letter he wishes to write home, and is not in a receptive state of mind to listen to denials of the existence of God, or to indiscriminate slanderers of innocent women, no matter what their creed.

Many ships carry chaplains, and aboard such ships divine service is held regularly on Sunday mornings, and is always attended by some. In warm weather "church is rigged" in the open air, and below decks as it grows colder. The Stars and Stripes are hung behind the altar, and the Union Jack draped over it. The "church flag," a white pennant with a blue cross, the only one ever placed over the Stars and Stripes, is hoisted on the flag staff, and the congregation kneels to worship God.

Catholic services draw a larger attendance than any other, a fact which many people fail to understand, as, although there are plenty of Catholics in the navy, they are scarcely in the majority; the reason, nevertheless, lies very close to the surface. The Protestant chaplain, kind though his intentions may be, can usually see things only from the viewpoint of a commissioned

*The thirty-fifth of a series of vocational articles.

officer, and this makes far more for exclusiveness than popularity. On the other hand the Catholic priest, whose life work it is to offer sympathy to those in sorrow, and consolation to those in sin, mingles freely with the crew, encourages them to tell him of all their cares and woes, works with them, and is ever ready with a cheerful word. He is usually also a leader in hours of recreation, ready to referee a boxing bout or umpire a ball game, and above all things he is a fighter. The blue-jacket likes to attend service when he knows that it is conducted by a real man.

The extensive foreign travel, that the man-o-war's man enjoys, broadens his mind and makes him a better citizen. By the time he can speak of Naples, Tokyo and Monte Video with the practised ennui that we use in speaking of New York and Chicago, he can usually see the folly of drifting in life and is determined to make something of himself. Education and temperance are the watchwords of the present-day navy. Schools have been established aboard all ships, and should a man wish to qualify for advancement in the navy, enter college, or prepare for some mercantile position or civil service appointments, the way is open to him and there is no lack of assistance or encouragement from his superiors. The day of the reckless, rollicking, drinking and hard swearing tar has gone, and nobody mourns his loss, unless it be the parasites and vampires of the underworld who preyed on him. His place is filled by the boy from Kansas or Indiana, who insists on showing that a sailor can be a scholar, a gentleman, a red-blooded man and a Christian, all at the same time. When the time comes he will show that the qualities that brought victory to his predecessor are alive and throbbing in his own heart, and that in its purer and more refined form the metal of the American sailor has lost none of its strength or elasticity. He is no saint, and has no desire to be placed on a pedestal. He is a plain unassuming young American, with all respect for proper authority and true worth but greeting snobbishness and affectation with a good, old-fashioned grin.

ROBERT CONROY.

Thoughts on Heredity*

THE mechanism of inheritance must either be physical, that is to say of the micromeristic kind or it must be non-physical, that is immaterial. This is what emerges from the discussion in the last article and, so far as science goes to-day, it must be admitted that neither of these explanations can be said to be accepted generally by men of science or proved—perhaps even capable of proof—by scientific methods. If we know little or nothing about the mechanism of inheritance can we and do we know anything about the laws under which it works or has it any laws? Or are its operations a mere

chance-medley? It is hardly necessary to ask the latter question for chance-medley could not lead to regular operations, operations so regular that a court of law may act upon their evidence. Yes: we answer to the first question very lightly but without perhaps always thinking what that affirmative answer implies, a point to be considered in a moment. It may at once be said that we do now know a good deal about the laws under which inheritance works itself out and that knowledge, as most people are now aware, is due to the quiet and for a time forgotten labors of Johann Gregor Mendel, once Abbot of the Augustinian Abbey of Brunn, a prelate of that Church which loud-voiced ignoramuses are never tired of proclaiming to have been from the beginning even down to the present day the impassioned and deadly enemy of all scientific progress. Mendel saw that former workers at inheritance had been directing their attention to the *tout ensemble* of an individual or natural object; his idea was analytical in its nature, for he directed his attention to individual characteristics, such as stature or color or the like. And having thus directed his attention and confined his labors mainly to plants, since the study of generations of most animals is too lengthy a process for one man to carry out, he did in fact discover that there are very definite laws, capable even of numerical statement, under which inheritance acts. There is no space to explain or discuss them here: suffice it to say that there *are* such laws, as is now admitted by an overwhelming majority of the biologists of to-day. Mendel's facts were hidden in a somewhat obscure journal; they lay dormant, much to his annoyance, during his lifetime. Years after his death his papers were unearthed and his discoveries have been proclaimed as being as fundamental to biology as those of Newton and Dalton to other sciences.

There are then laws. That means one of two things, either that these laws arose by chance-medley or that someone enacted them. It seems impossible when one surveys the orderly operations of nature among which are those conducted under the laws known by the name of their discoverer, Mendel, it seems wholly impossible that these operations arose by chance-medley. To me, at any rate, any such explanation is wholly unthinkable. But, if it be an impossible explanation as I and many thousands, not to say millions, of other persons believe, then there is no other way out of it than that these operations must have been planned by someone, in other words that there must have been a Creator and Deviser of the world.

People hide from this explanation and one of the favorite sandbanks in which this particular kind of human ostrich hides its head is "Nature." "Nature does this," and "Nature does that," forgetting entirely the fact that "Nature" is a mere personification and means either chance-medley or a Creator according to the old dilemma. There is a very curious example of this inability or unwillingness to admit—perhaps even to understand—the

*The last of a series of three articles.

force of this argument exhibited by those to whom one would suppose that it would come home with overpowering force, I mean, of course, the Mendelians.

The most learned of these and the most open-minded of men, hints in one place that though he does not think it necessary himself to believe it, yet it might at least be suggested that, if in a certain organism we find things so placed that a certain combination is bound to emerge in a certain generation, such a state of affairs might have been prearranged. Now if it was prearranged the awful fact emerges that there must have been an arranger, in other words a creative power. This explanation is taboo in certain circles. But one may reasonably ask what then? Is it really suggested that these orderly sets of occurrences may occur not once or twice only but thousands and thousands of times and this may all happen by chance? A very distant acquaintance with the mathematics of probability will show that this is a wholly untenable theory. We are generally answered by some purely verbal explanation like the personification of "Nature" already alluded to. Thus in the most recent discussion on inheritance in the last Presidential Address to the British Association, to which I have already alluded, the writer with whose explanation I have just been dealing states that he thinks it "unlikely" that the factors of inheritance are "in any simple or literal sense material particles," and proceeds thus, "I suspect rather that their properties depend on some phenomenon of arrangement." Now, in the first place, this is no explanation at all, for the mechanism of inheritance must be either material or immaterial. If there is a phenomenon of "arrangement" there must be something to be "arranged" and this something can hardly be other than material if it is to be "arranged" at all. But let that pass. What is far more important is to remember that if a thing is to be "arranged" there must be somebody to "arrange" it, for chance-medley can not "arrange" anything in an orderly manner or if it could do so once, can not be supposed capable of doing it a second time in a precisely similar manner, not to say capable of doing it countless thousands of times. Hence, though wild horses would not drag such an admission from many, we are irresistibly compelled to adopt the theory of a Creator and a Maintainer also of nature and its operations—so-called—if we are to escape from the absurdities involved in any other explanation. Thus there are very important and fundamental matters to be deduced from the very little which we know about inheritance just as there are from a hundred and one other lines of consideration related to this world and its contents. We do not know very much—it may fairly be said—we *know* nothing as to the vehicle of inheritance. We know a little but it is still a very little even in comparison with what we may yet come to know as the result of careful and long-continued experiment, about the laws of inheritance. What we do learn from our knowledge, such as it is, is the fact that we can give no intelligent or intelligible explanation of the facts brought

before us except on the hypothesis of a Creator and Maintainer of all things.

BERTRAM C. A. WINDLE, M.D., SC.D., LL.D., F.R.S.

Providence in Persecutions

To the Editor of AMERICA:

Catholic men and women of my acquaintance have expressed wonder that such atrocities as have disgraced Mexico should have been permitted to take place. The case of those who may well be called the flower of Christ's Church is especially difficult to understand. Why did not Divine Providence intervene? An explanation of this point would be appreciated.

Hartford.

WILLIAM FORBES.

TO the question thus proposed there is a twofold answer. Both philosophy and Faith have much to say on the subject. Neither the one nor the other perhaps will settle all difficulties, but each is quite sufficient to set at rest all doubts. The working of God's providence is too mysterious to be comprehended by any human mind. No one can even hope to understand fully the wonders of God's ways with men.

The philosophical answer to the question why God did not intervene to prevent the atrocities in Mexico is easier to formulate than to grasp. It simply comes to this: that such intervention was not necessary for the working out of God's plan for the universe. This much is certain, that God disposes all things, man no less than the lower creatures, so as to obtain the fixed, definite amount of glory He has in His eternal decree determined to obtain from the world. Having given man free will without making him impeccable, God had to reckon with the abuse of human liberty. His plan, therefore, including as it did, man's nature and his fall from grace, included also all the moral aberrations of all the ages, and therefore those of Mexico, not indeed as things willed by God, but positively reprobated and forbidden, and yet permitted. This permission was possible, because the divine wisdom and omnipotence enabled God to draw good out of evil, even out of moral evil of so shocking a nature as has recently disgraced Mexico. How this is accomplished one can not say. It may well be that the added intensity of the victims' love for God, and the generosity that Catholics of other nations have displayed toward the sufferers for God's sake, have gone far to make up the balance; and that what is still wanting will be supplied either by the final repentance of the evil-doers, or their glorification of divine justice by punishment in this life or the next. But no matter what may be the way in which the measure of God's glory is to be fulfilled by the Mexicans of to-day, its actual fulfilment is not a matter of doubt. That such is the case is clear from the very fact that God did not intervene.

But when all this is said, there still remains the great difficulty as to how the majesty and holiness of God can permit such sacrileges. And yet this problem is no different from the general question as to how it is possible for

God to permit sin at all. The sins of Mexico are of a peculiarly harrowing kind, but the affront to God that they involve is that which is common to all sin. Why does God permit sin at all? The answer is one of the inscrutable judgments of divine wisdom. It implies a knowledge of the divine desire for the formal glory that only free agents, and therefore those capable of wrong, can give; an understanding of the harmony of the divine compassion with the divine justice; a realization of the divine power to get good out of evil, and by so doing to obtain the amount of glory that from all eternity it has been His fixed decree to obtain; and an appreciation of the wonderful simplicity of the divine act by which God can concur with the act itself, while not concurring with or approving but positively prohibiting its aberration. Before such questions it is safer and humbler to bow in silent awe, waiting the revelation of the Beatific Vision for their complete solution, hoping meanwhile for strength, if not to sound the mystery of sin, at least to keep free from its contamination.

The answer given us by revelation is more consoling. The spectacle of the oppression of the Church and the persecution of those who have devoted their lives to the divine service, is not a new one. That God should permit His friends to suffer so keenly and His work to be hampered so seriously has been a subject of wonderment since the days when the Apostles kept themselves in hiding "for fear of the Jews." And yet those who have faith, although they have found themselves perplexed, have not been taken by surprise. Even a cursory reading of the Gospels makes it plain that such must be the case. Christ, the Son of God so suffered, and "the servant is not greater than his master." Christians therefore are under no misapprehension as to what they may expect. Prospective followers of the Lord are warned, "If they have persecuted me, they will also persecute you." There is no doubt that the Sign of the Cross, which is our most familiar household practice, is not merely a comfort but an admonition to hold the soul in readiness for the coming of tribulation. Clouds are the natural setting of the Christian life. About this we have no delusions. History has only confirmed the grim reality of the Saviour's prediction.

The fact that the followers of Christ have been persecuted in the past, and must be prepared to be persecuted in the future is a commonplace of Catholic thought. From early childhood disabilities and sacrifices connected with the profession of the Faith impress the lesson on the mind; privations of many kinds, petty it may be but painful, inure the will to patience; by frequent trial the heart is trained to rejoice in being deemed worthy to suffer something for Christ; and so, gradually but surely, the Christian comes to realize the bitterness and the sweetness of that hatred of which the Master said, "Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." That it is so, is clear. Catholics never get far from the shadow of

Calvary, they walk in a vale of tears. And all this happens, they are told, as a mark of special divine love, it is a sign of blessedness. "Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is exceedingly great."

These words of divine wisdom are evidently verified in Mexico. The flower of the Church has suffered for justice sake. For them, undoubtedly, there is laid up a crown with the just Judge, who has treasured up every one of their sighs for its recompense. Their wrongs have been more bitter than death; to be absolutely faithful to Him into whose keeping they have given their lives has cost them dear indeed. They have been tried in the fire and not found wanting. Judged from a human standpoint they seem to have lost all, but viewed them with the eye of faith their loss appears to be gain. They have not feared those who can kill the body, and they have kept their faith and their purity unstained. Therefore they should rejoice and be glad, for their reward is exceeding great.

Why has God permitted the atrocities in Mexico? For the same reason that He has always permitted His friends to lay down their life for their Friend. Because He loves the white-robed army of martyrs and their unflinching testimony. Because He knew the temper of Mexican hearts, and found them ready and glad to give the supreme test of loyal affection. And if they did not all die for His sake, it was not because they refused, but rather because there are other martyrdoms than those which are wrought by the sword, martyrdoms, bloodless indeed, but heart-breaking. To lose all that is dear, and to live on in sorrow and want and seeming abandonment, and yet never to falter in faithfulness, never to slacken in trust, but to be steadfast and true, through all, and in spite of all, and above all: this surely is a witness no less eloquent than to give one's blood to stain the sand of the amphitheater. Will any one question that it is a great privilege for the Mexicans to be given the strength to do all this for Christ, or that untold glory must result to God from such love as theirs? The lot of the faithful and religious of Mexico is hard but glorious; painful for flesh and blood, but uplifting and ennobling for the spirit; and if it makes them sharers in the shame of the Cross, it also worketh an immense weight of eternal glory.

J. HARDING FISHER, S.J.

The Folly of the Eugenists

IT is a great danger to the State when sin becomes sanitary; it is of still greater danger when it attempts to become scientific. The last enormity is reached, as under Paganism it was reached, when sin becomes sacrosanct. It is of the very essence of Paganism before the Fall that the practices which have everywhere

wrought more national havoc than a Thirty Years' War were forced upon the nation not merely as a sanitary bylaw or a scientific conclusion but as a religious cult.

Books, like the "Task of Social Hygiene," by Havelock Ellis, suggest in polysyllables that these nation-wrecking enormities have in them "the glorious freedom of a new religion." But for the moment the remnant of religion still left in the world is too alert to allow its sacred name to be set up as a sign over the shams that are being hawked in the world's streets. It is in the name of science and of sanitation that the devil is at present offering his wares. Here let me digress wisely on the devil.

A great number of us have personal reasons for believing in a personal devil. In other words, we look on it as certain that there is somewhere in the midst of things a person of great intelligence, but with a bad conscience; there are many others who look upon the devil as a useful personification; others, to whom he is a harmless metaphor. Let what I shall say of him be received by each class of thinker according to his thought.

To return to Satan. He plays two chief roles. He is a roaring lion. This is his most popular and least successful role. Any person of medium intelligence can avoid him when he hears him roar. His most successful role is that of a mild-eyed statesman and philanthropist. Milton's most astounding stroke of genius was to strip Satan of his anthropoid make-up and his roaring; and to make him a politician with a hunger for the social well-being of the other poor devils. It is whilst playing this complex and highly intelligent role of philanthropist or politician and scientific thinker that he succeeds in his chief victory not over the wicked, for these he has always with him, but over the good, for these can be captured only by a show of good.

It is no reflection on the good intentions or the good name or even the good family of such as Mr. Ellis to suggest that they are doing the devil's own work in a most effective way. So earnestly does Satan desire the cooperation of the good, that whoever would find him in the world of to-day at his hottest, must not seek him in a hades of the damned but in some socially minded sub-committee of the self-elect.

If I, in my own insignificant name, accused such books as the "Task of Social Hygiene" of being the devil's hand-books I should be even as the thing accused. But it is in the name of the Decalogue—about which Mr. Bernard Shaw has some pretty denunciatory fireworks—that I venture to tell the truth.

There are no ends of truths in these books; just as there is no end of good drink in the poisoned posset. But a lie is all the more damnable when recommended by truth, and immorality all the more devastating when coated with ethics; as a scoundrel is all the more dangerous when bearing the testimonials of a gentleman.

Now what have we to say about this muck-heap and the man with the muck-rake? Much every way? No,

very little any way; for the sufficient reason that while a Catholic paper must at times be as coarse as a major prophet, it can not be obscene. The list of ingredients in this muck-rake will be almost enough—and more than enough—for the reputation of a paper of the decent-minded.

Neo-Malthusianism. The advocacy of this makes Bradlaugh quite mid-Victorian:

But when it became generally realized that it was possible to limit offspring without interfering with conjugal life a step of immense importance was achieved (*The Task of Social Hygiene*, p. 16). Nystrom believes that the time is coming when it will be considered the duty of the municipal authorities, if they have found by experience or have reason to suspect that children will be thrown upon the parish, to instruct the parents in methods of preventive conception (p. 26).

A charming function for *Messieurs les Médecins* and for Guardians of the Poor!

Motherhood without marriage—and divorce by mutual consent. "Why should there not be, as of old there was, a relationship which, while of less dignity than marriage and less exclusive in its demands, should yet permit a woman to enter into an honorable, open and legally recognised relationship with a man. . . . Its establishment in Sweden has apparently been satisfactory."

Now isn't that the devil? And, dear reader, are you not satisfied with Mesopotamia—I mean Sweden?

Race Suicide. I mean as a national, more than a personal, activity. The "Task of Social Hygiene" is entirely satisfied with this yearly slaughter of innocents, especially in France. It might be interesting to publish, as an appendix to the second edition, the findings of the French Parliamentary Commission of Enquiry into this falling birth-rate. Apparently France is not so enthusiastic as Mr. Ellis.

Eugenics!

Eugenic certificates—God 'a mercy on us!—are to be issued. Now, do for heaven's sake read this:

Eugenic certificates would be issued by a suitably constituted authority to those candidates who chose to apply for them and were able to pass the necessary tests. Such certificates would imply an inquiry and examination into the ancestry of the candidate as well as into his own constitution, health, intelligence, and character. . . . Its chief distinction would be that its possession would be a kind of patent of natural nobility (pp. 202-203).

Is not that a "gem" too beautiful "to blush unseen"? Dear reader, which of these flawless pearls of humor do you fancy? What about "the suitably constituted authority"?

There are several other enormities, all rung with the solemnity of a major devil. Almost the greatest crime of the book is to quote—Shakespeare! From what we know of that excellent gentleman, and of his attachment to the Ten Commandments, these social-hygiene folk would have met short shrift from the rapier of his pen.

The whole ethos of the book and others of the sort is

summed up in one sentence, as all the scent of the rose is in one petal. "The superficially sympathetic man flings a coin to a beggar; the more deeply sympathetic man builds an almshouse for him; but, perhaps, the most radically sympathetic of all is the man *who arranges that the beggar shall not be born.*" It seems almost a pity that these arrangements were lacking in the case of the writer of this book.

Many a bad book has its good points. The immoralities which this book advocates are recommended to us by the sacred names of Science and Progress. I own that I have been too often in market-places not to be uneasy at hearing them. But it is satisfactory to know that these *modern* and *progressive* views are recommended to us, in moments of truth-telling because they are pagan! Mr. Ellis also makes a telling point out of some sexual customs of the Papuans. Does Mr. Ellis not feel that he is on very unscientific ground when he calls these views modern and progressive, yet finds support from Paganism and the Papuans. He would be on a firmer footing, historically speaking, if he described them as to be as old as sin, and as intellectual as the devil.

VINCENT M'NABB, O.P.

Italia Æterna

WHEN the voice of Italy called for war, it was a cry that carried farther than to the courts of Vienna, or the council-halls of Berlin, or the willing listeners in the war-chambers of London and Paris and Petrograd. For the word that came from Rome as a signal to the Kingdom that its period of peace was about to join a Europe's yesterday, mobilized not only the uncounted thousands of Italian lovers of a national vision, but the countless thousands of American lovers of an Italy all their own. And no American has visited Italy but to love her, the most eternal thing in this mortal world.

To those who have been the guests of that southern land the news of embattled soldiery in far-flung line will revive tenderer thoughts, recollections fairer, and memories more serene. They will not hear of Italian success or Italian loss without thinking of what Italy has been for more than twenty-five hundred years. For no single word can be filled with a larger, fuller meaning than the word Italy. It means the splendor of dream and romance, it means glory golden as a sun's dawning, it means the world.

In the days of men, empires full many have stretched forth their arms, casting the mantle of purple over sea and continent, but none yet has so blended its power with its spell as to rival Rome. Republics have risen and fallen, commonwealths captained by dreamer and by sage, but none yet has equalled the thousand years of the soul of Venice. Masters of art and singers of song have lived under every sun, but can any one city claim at once a Dante and a Michelangelo, as Florence can? Souls all saintly have ever filled the winds of the world with a fair sweetness, but since the dawn-tide of Christianity what city has made the universal appeal that is Assisi's? There is but one Francis, calling to the world from the Umbrian valleys with a voice of faith and love; there is but one Michelangelo, the superman of the chisel and the brush; there is but a single Dante chanting in *terza rima* the three-fold mystery of the after-world; there is but one fairy Venice-isle dreaming of

gallant doges and the woven wings of their argosies; there is but one hundred-heroed, eternal Rome. This is the meaning of Italy, or a little fragment of her meaning. To learn her full-flowing significance were a life's work; but it is worth a life.

You who have seen Italy with a sympathy for her mission and an insight to her fair soul must feel all this with a very peculiar appreciation. You are far away from her shores now, over here in your own homes, living your own lives in the presence of the familiar faces and the old scenes and the well-known and well-loved associations of your days. But Italy is still with you. That blessed angel Memory goes with you ever, whispering its message of sweet hours that have vanished, reviving the fragrance of roses dead. In the calm moments of a morning walk there often comes flashing into the soul the vision of the far-lands, in the silent shades of a cathedral chapel the idyls of yesterday will steal as a distraction into quiet meditations, in the surging hurly-burly of multitudes there will sometimes rise the gleam of fairyland. For you have seen Italy.

Do you not remember very lovingly that day when first you caught the outlines of the villaed hills of Naples, and came into the harbor with song before you and flowers in your path? Do you remember the moonlit bay, verily the most beautiful thing in the world? Do you remember the orange pergolas of Amalfi's convent, and the music of Sorrento, and the lonely peace of Paestum and Pompeii? And Rome, is Rome ever far from your thoughts? At any hour you can evoke the deathless dignity of the Colosseum, and the unconquered majesty of the Forum, and the living beauty of the unrivaled dome of the ages crowning the superb glory of Saint Peter's. And many a day will give you back the vision of the white-robed dweller of the Vatican raising his hand above you as he breathes the *Benedicat vos*.

You will see Assisi in your hour of ecstasy, and with a renewed joy will walk the roseate hills of Siena. Florence you will not forget, dear, wonderful Florence, dreaming of her Medici days beneath the hills of Fiesole. Pisa, Genoa, Bologna, they, too, will flit before your mind, and the dying glory of old Ravenna. Venice will oft times use her lamp of Aladdin, and in a flash will carry you back to the gondolas and the sunsets and the jeweled splendor of the one Saint Mark's. The Venetian towns and the cities of Lombardy will repeat their charm: Padua and Vicenza and Verona, and the myriad spires of Milan. And then Lake Como, the star-land, the flower-land, the promise of paradise. Can you forget a single hour of Italy?

The beauty of Italy and the glory of her world: you can not forget it, you can not describe it. Turn now to another of her splendors. Pass for a moment to a review of the Catholic Church that chose the Eternal City as its soul's abode, flashing forth from the old stronghold of the Cæsars the warm flame of the world's spiritual life. Count the two hundred and sixty-two pontiffs, from Peter to Benedict the Fifteenth, who have carried the colors of the Christ through the nineteen centuries. What would the world be without the lives of Leo the Great, Gregory the Great, Hildebrand? Count the martyrs that have taught the world how to die; count the saints that have taught the ages how to live. Estimate, even as faultily as you may, the civilization that has issued out from the heart of Rome and from the soul of all Italy, and the calculation is beyond your power of expression.

Scan again but a few of the names that illumine the pages that chronicle Italian learning and art: Cicero, Cæsar, Sallust, Livy, Virgil, Horace, Ovid, Juvenal, the Plinys, Quintilian, Marcus Aurelius, Boethius, Gregory the Great, Thomas of Aquin, Dante, Petrarch, Ariosto, Tasso; Giotto,

Fra Angelico, Botticelli, Perugino, Giovanni Bellini, Raphael, Leonardo da Vinci, Titian, Correggio, Veronese, Tintoretto; Niccola Pisano, Ghiberti, Luca della Robbia, Donatello, Brunelleschi, Alberti, Bramante, Michelangelo; Palestrina, Rossini, Verdi. But you could count the names forever. Italy's roster of eminence is safely supreme. Proud she might be, and haughty, and scornful of the stranger within her gates, the barbarian from the uttermost parts of the earth. But her heart is too large for that, her soul is too finely attuned to the harmonies of life. And she opens the gates of her every city, and the doors of every palace and temple, and bids you feel that what she has is also yours. Is it a wonder that acquaintance becomes friendship, and friendship a vow of fealty to the end? "Your gods shall be my gods" you have told her, and the pledging is true for aye.

You have seen Italy. You have seen her bloom in glory like a flower of the world's first spring; you have seen her living canvases breathing with recreated souls; you have seen her cathedral naves filled with the dream processions of centuries passed away; you have felt the enchantment of her hills and plains; you have caught the spell of her lagooned isles; you have watched the sun sink goldenly into her blue lakes; you have heard the soft voice of her seas chanting its threnody of eternal tears. You have found roses, you have found song, you have found silence, the great, eloquent, soulful silence of Italy. The dawn-light breaking over the edge of the eastern world has given you the faith of the ages, the prismatic colors of eve have taught you a hope eternal, and in the peaceful night a fair love has streamed upon you from the summer stars, the flame-tipped arrows of God's own care.

And yet you do not understand the whole of Italy; death will greet you ere you fathom Rome alone. For Italy is not a mere land bounded by sea and Alpine height, she is not a mere geographical division on Europe's soil, she is not a mere country with ever so complex a history. From the historian's grasp she slips into the ken of the psychologist, and there she rests, responsive indeed, ever answering, but inexhaustible like the eternal soul she is. Italy is—Italy. But discover little as you may of her secret, you have even so found many things. You know that if ever you seek a balm for a desire denied, if ever you ask a love for a love unloved, if ever you would exchange a shadow for a sun-beam, a tear for a laugh, a pain for a joy, a withered heart for a soul untorn, your search will end in Italy; if you seek wisdom, all wisdom lies here; if you seek beauty, here you will find it waiting; if you seek truth, the path will lead you to the Italian land.

But it is war-time now; and perhaps those dream cities of the far-away will see fighting men where roses grew; perhaps the peace and calm of medieval streets will give way to battle cry and tumult; it may be that the Angelus bells in a hundred wondrous temples will be silenced in the roar of the sunset cannonade; and reveries of the days that have been are futile indeed in the face of shot and shell. But the conflict will not last forever; the throbbing life of this too full day will abate, the chant of war will yield to peace-song, and the truce of God will once again bind the nations of the earth. And then the lands across the seas will call to you once more, call for your comings with all the tongues of a new-morn tranquility, with the welcome of the days of old. Yet, if you are kin with the men and women whom the years have seen in the wanderland, you can turn away from every singing voice save one; you can say nay to every appealing rhythmic tone save one; but when that one song, the song of Italy, calls from across the seas of the world, you will obey the summons, even as a soldier answers the trumpet note.

or a child its mother's word. For you will see her, fair Italy, clearly as you did in the yesterday, with her arms outstretched and a smile on her fresh young face; and she will be waiting for you, and longing for you, and loving you. And so, with her song in your heart, and her wondrous face forever in your vision, you will seek again her greeting and bask once more in the summer gladness of the good Italian days.

JOSEPH FRANCIS WICKHAM, M.A.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

Dr. Guilday and the Magna Charta

To the Editor of AMERICA:

In the *Catholic Mind* for June 8 there is an article by Dr. Guilday on the Magna Charta, which is referred to with approval in *AMERICA* for June 12, to which, as a lawyer trained in the school and the traditions of the Common Law of England, I wish to dissent, and especially to the passage on page 299, in which he says that:

To the nation at large, it has but little value. The commercial classes and the common people received only indirectly the benefit of its clauses, for the reader will not find there the idea of taxation by the consent of the nation. Trial by jury for the common man is not one of its remedies, nor can the origin of representative government by Parliament be traced to its sentences. The habeas corpus is a later work of English statemanship.

In this opinion Dr. Guilday differs from all the lawyers of England and America, among whom it is only necessary to name Coke, Blackstone, Hallam and our own Sharswood, all noted for their learning and knowledge of the law. If there were nothing else in the Charter than the well-known clause: "No freeman shall be seized or imprisoned or dispossessed or outlawed or in any way destroyed, nor will we condemn him, nor will we commit him to prison, except by the legal judgment of his peers, or by the law of the land," the English-speaking peoples of the world would be indebted to the document for the civil liberty they enjoy. "The judgment of his peers" does not refer to a jury of each man's peers? "The law of the land" as Lord Coke says, means "due process of law." Arbitrary power frequently tried, sometimes successfully, to disregard these provisions, but always had to come back to them.

But the great benefit of this clause of the Charter was that it firmly established as a principle of the English judicial system the right of every man to a writ of habeas corpus. This is distinctly stated by Hallam in his "Constitutional History of England," Chap. 8, Part 2. And hence it is that *lettres de cachet* or similar processes never existed in England; an attempt at something similar was tried by the secretary's warrants against the infamous Wilkes, but were immediately held to be illegal. Further Lord Coke says that this clause prohibited torture, as a part of judicial procedure.

Dr. Guilday also says "the origin of representative government by Parliament can not be traced to its sentences." I beg leave to differ. The twelfth, thirteenth and fourteenth clauses of the Charter distinctly say that no "scutages or aids," i.e., taxes, shall be assessed except "by the Common Council of our Kingdom." The Doctor also says that the "commercial classes" are only indirectly benefited. On the contrary the Charter says that merchants may freely come and go, even beyond the Kingdom. In conclusion: in preference to Dr. Guilday's opinion I prefer to accept the unanimous judgment of the sages of the law, some of whom were almost contemporaries of the Great Charter, and it is a maxim of the law: *Contemporanea expositio est optima et fortissima in lege.*

Philadelphia.

H. H.

For the Sake of Womanhood

To the Editor of AMERICA:

Will you allow me, as a mother, to express my heartfelt thanks in the name of womanhood and motherhood, to Father Blakely and Dr. Ryan for the splendid stand they took in the articles published in AMERICA for June 5. The evil they are combating so forcibly is one of the most appalling that menaces the world to-day, so shocking in fact that it ranks with infanticide and the divorce problem that is undermining the moral life of the nation. The articles can not but do much to prevent the spread of poisonous influences among Catholics, and it is to be regretted that they can not be given a wide circulation among Protestants as well. To think that a woman should act as secretary for a league that is doing its utmost to turn women from the observance of God's law! Catholic women at least, realizing as they do how low she and many others are trying to bring the standard of womanhood, should make every effort to keep it high, in the name and for the sake of that mother who long ago gave to a sinful world its Divine Redeemer, her Beloved Son.

Windsor, Vt.

F. A. S. EVARTS.

One, not Many Clubs

To the Editor of AMERICA:

As many of your readers may already know, and as more of your Baltimore readers should know, the work of the Ozanam Association is being carried on in this city under the auspices of the St. Vincent De Paul Society. In the Settlement House here, considering our limitations we are doing fairly good work, but we are hampered by lack of funds and lack of cooperation. Cordial, heartfelt support of the work is woefully wanting. Here as elsewhere, diversification of effort and decentralization of endeavor stand in the way of a great good. The strength of unity is made apparent by the enforced contemplation of the weakness of division. Getting down to facts, I ask, what are we to do with the boy, or rather what are we to do for him? Locally Ozanam House has little to offer and the boy naturally seeks places where material advantages are greater and more alluring. There are, of course, exceptions, and it was one of the exceptions that roused me to write this in the hope, if it can be done in no other way, that either in Baltimore or elsewhere some other "certain rich man" might see and read and be moved to provide for our Catholic boys the things they long for; for which there is so great and pressing a need.

The exception is in his way quite an athlete, a fine one indeed considering his tremendous lack of advantage, and not a great many days ago he was talking about a Marathon race in which he had been entered as the representative of the St. J— Athletic Association. He spoke longingly, wistfully and it was almost pitiful to realize the void in his life, a void that will soon, please God, be filled.

Why, he said, why is it we Catholic boys have no place like the Y. M. C. A.? Why is it that Protestants have them and we have not? Why haven't we one institution where all the boys can go? Just think, here we have the Lyceum and the Athletic Association; four or five squares down the street in St. J— parish there are four clubs; six squares up town there is that new one in St. A—; and then there is another in St. K—, and another in St. I—, and another in the C— and another in St. P— and another in S—. There are clubs in almost every parish. Why don't they all get together and have ONE good one. Not one of them is half so well equipped as the Y. M. C. A. Not one has a swimming pool, nor a "gym" that is really good. Why don't they spend the money on one place and have something worth while?

That was neither the time nor the place to explain that parish lines and parish traditions do more to prevent the erection of

the really good place than any other influence or all other influences working together. The idea of keeping boys near home may be all well and good in some ways, but it does seem better to have a *really good place* away from home, for instance in the next parish, where all Catholic boys could go. Under the present scheme the home place is only half equipped, is not frequented by the boys. Parish lyceums which have for their object the encouragement of social intercourse between Catholic boys and girls are in a different class. They are in their way literary and dramatic societies, but once in a while boys want to be by themselves, and a parish lyceum is no place for basketball, or soccer, or the modified club life offered lavishly to our boys by those not of the fold. The boy who spoke to me actually hungered for such an institution; he longed for a place where he could go and find the things offered him in a building erected at a cost approximating \$350,000, but he did not go. He yearned for those things, and he stayed away. Why? Because the men who ran the big building and its activities denied him a square deal and shut him out from full membership because and only because of his religion, and he was a man, every inch of him. But why, Catholic men, should that boy and others like him be called on to make the sacrifice, why should he have to be contented with second-rate gymnasiums, with poorly furnished and dimly lighted reading rooms, why should he read yesterday's paper and last month's magazine? With a little effort, and a slight yielding, we Catholics could do our duty and give our boys what they want, and what they need.

There is plenty of material and there should be ample support, but in the work parish lines must be forgotten, and all must join in united effort in the common cause of the Catholic boy. If for good reasons it is deemed inadvisable to close the parish club, and unify and centralize and crystallize the work, then must we look to the "certain rich man," who in the goodness of his heart and in the fullness of his love for the boys will give from his plenitude of this world's goods, and provide what it sometimes seems certain of our officials do not even want, albeit they loudly declaim against the inroads that are being made among our boys and young men, albeit they continually decry the chief cause of these deplorable conditions. When such an institution is established, it must be encouraged and furthered, not by word only, but actively and by deed, and to that end our pastors must lend their active efforts. It matters little whether or not as a consequence of the growth of what will eventually supplant the Y. M. C. A. in the hearts and minds of our boys, the parish club should fall. There may be a present loss, but it will be for the permanent and enduring good of the whole Church.

Weakness lies in disunion, and the strength of unity, which is the mainstay of the Church, should likewise be the mainstay of our efforts to hold in line those who will be the Church of the future, on whom reliance for the years to come must be placed. The boys who fall away or are seduced are obviously those most in need of moral influence and religious support; to draw them to that support and influence the counter attraction must be strong. In the consolidation of efforts for the boys lies the hope that the unity of Catholic action will herald the triumph of tomorrow.

Baltimore.

MARK O. STRIVER, JR.

Costly Educational Experiments

To the Editor of AMERICA:

It has occurred to me that the Catholic Educational Convention might profitably devote some time to the consideration of certain educational experiments, which have made themselves unmistakably felt in secular schools and have already begun to affect our own schools. That the State in this country will follow the enlightened policy of England and Germany and grant subsidies

to religious schools does not seem to be likely in any near future; that the grant if received would make up for the loss of liberty which would follow, is a debatable question. What then must Catholics do in the face of increasing budgets for the schools? They can oppose and should oppose costly experimentations. They should keep education democratic by simplifying and extending the facilities for elementary education. Specialized high schools and, above all, colleges supported by the State should be prevented by all possible means. Such schools are very costly; they are for a comparatively few; they are not for the poor because their children must labor. All this makes such schools for a special class and not for the whole people.

The number of elementary schools is not keeping pace with the increase of population. That fact should stop all experiments with older pupils and even with the very young until all who ought to have an education get the education they ought to have. Even elementary education must be watched. There are several tendencies cooperating to lengthen the grades below high school. In all education there is a continual shifting of the burdens of the higher grades upon the lower, there is an increasing complexity in the subjects taught and an insatiable demand for more time, finally there is the tendency in all schools to keep their pupils as long as possible. For these and other reasons pupils who once reached high school at eleven or twelve now do not arrive there until sixteen or seventeen. Our Catholic schools are following suit and so the large burden already upon our people is increased. In order to fill up the years thus added to elementary education either entirely new subjects or subjects hitherto proper to the high school are now taught in the last years of the grade schools. Can not the Catholic Educational Convention help us to take a stand against all this?

New York.

D. F. P.

Funeral Offerings and Customs

To the Editor of AMERICA:

To one at least of your readers, much interested in the reform of our funeral offerings and customs, the statement, in the issue of June 12, by Joseph A. McNamee, that it was a nun in the "Convent of Mercy, Killarney, who first suggested, two years ago, that the pagan custom of using flowers at funerals should be discouraged," is a decided surprise. If the writer will refer to his file of *AMERICA*, page 40, in the issue of April 19, 1913, he will find an editorial that begins:

We are pleased to note that the movement for the discontinuance at funerals of the presentation of flowers and wreaths, which are useless alike to the living and the dead and the substitution thereof of spiritual offerings is becoming widespread.

This was written more than two years ago, and in a place nearer home than Killarney. The writer of the editorial does not claim the idea as original, but he draws attention to the admirable custom in vogue among the Irish colonists in Argentina of having a novena of Masses, and Gregorian Masses, offered up for the dead, quoting several recently-published death notices to show how the idea was reduced to practice. The editorial continues:

A long line of carriages will not speed the departed soul from Purgatory. . . . A long line of Rosaries would be more effective and one Mass is of more worth than the costliest of caskets. Poor and rich, according to their means, will better serve the souls of the dead and solace their own hearts by copying the Catholic example of the men of Argentina and refusing to associate worldly and unchristian customs with the sacred solemnities of death.

I know that in more than one of the dioceses of the West the

sending of Mass memorial cards has been in vogue for several years. In Connecticut, and perhaps other New England States, there used to be a custom of taking the name-plate off the coffin before it was lowered into the grave. This sad memorial was then framed and hung up in the "company room," to proclaim like Ophelia's rosemary, "that's for remembrance."

New Haven.

DE PROFUNDIS.

To the Editor of AMERICA:

In a recent communication in *AMERICA*, it was stated that the first suggestion of discouraging the use of flowers at funerals came from a certain Sister Benedict some two years ago. It will interest your readers to know that the late Philip A. Kemper, a Catholic publisher of Dayton, Ohio, made the same suggestion at least twenty years ago. Even the detail of sending cards on which was noted the number of Masses friends intended to have offered for the soul of the deceased was included in the plan he advised.

Jersey City.

A. F. BONDER.

To the Editor of AMERICA:

Ignorance of liturgical propriety is perhaps excusable in a layman, though I doubt it, but when a priest goes so far as to quote a eulogium of Simon the high priest in defence of the pretty but wholly unliturgical custom of covering up the coffins of the holy dead with flowers, the average lay Catholic may well wonder what we are coming to.

"A Priest" need only have looked at the woodcuts in his Breviary and Missal to see that the hearse of the departed is always covered with the funeral pall, which is its proper covering. The profusion of flowers is a product of modern Protestantism, which having lost all belief in prayers for the dead, does its best to allay the harrowed feelings of the mourners. The funeral pall of the old Catholic days symbolized the waiting of the holy dead until the resurrection, the departure of the spirit and the leaving behind of that which had been the temple of the Holy Ghost. The presence of flowers does not symbolize this; at best they are a kind of salve to the sorrows of the mourners, and, as "A Priest" says, more often than not are a greater source of profit to the florist's business than to the holy souls.

Boston.

WILLIAM PARR.

Mrs. Nickleby and the Crozer Professor

To the Editor of AMERICA:

I can not agree with "Relegatus" that "the 'Mrs. Nickleby and the Crozer Professor' article, in which Henry C. Vedder is taken to task by John Wiltbye, has done immeasurable harm to the cause it essayed to champion." His conclusion is the less admissible because in proof of it, he makes the statement that "the American mind has been trained to deal fairly with the irrelevant and that most of our fellow-citizens are quite ready to see the distinction between what is accidental and what is essential in matters of faith." In my opinion the American mind is ready to do so in everything else except matters of faith and religion. This is not a distinctive trait merely of the American mind, but of most minds outside the true Church of God. If this were not the case, there would be more of the essentials of Apostolic Christianity in the sects of to-day, and less satisfaction in mere accidentals. This is not my opinion only, but it is the opinion of many men who have spent their lives in religious instruction. Most men use more common sense in buying shoes than they do in choosing their religious beliefs or admitting accidentals or essentials in matters of faith.

Necedah, Wis.

INQUIRER.

A M E R I C A

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"Ecclesia Anglicana Libera Sit"

THE first clause of the Magna Charta has during the past two weeks received much attention at the hands of Anglican apologists in support of their theory that the Church of England in 1215 was as independent of Rome as is its namesake in 1915. The contention is based on the opening words of the Charter which run: "The English Church [Church of England] shall be free, and shall hold its rights entire and its liberties unimpaired." To appreciate the passage rightly it is necessary to understand just exactly what is to be meant by *Ecclesia Anglicana*, and what by *libera sit*; to do this we must know what the thirteenth century framers of the Charter meant, not what twentieth century apologists read into it in the light of after events.

Ecclesia Anglicana, the English Church, meant nothing more than the Catholic Church in the two Provinces of Canterbury and York in which was included the kingdom of Wales. It was a geographic or national definition, and covered within its terms the *personæ ecclesiæ* or ecclesiastics from the Archbishop of Canterbury down to the most insignificant cleric who had just received the tonsure, and no others. For the laity as such were not included within the scope of this clause of the Charter.

The *Ecclesia Anglicana*, or, as the term denotes, the clergy, were to be free, and this is to be understood as touching the immunities of the Church in the two Provinces mentioned: it had no reference whatever to independence of Rome; actually it accentuated dependence upon Rome. It touched upon matters between the king and the clergy, the question of scutage, or payment of sums of money by prelates as vassals of the Crown as provision for a specified number of fighting men in the king's army, and it concerned the free election by chapters to bishoprics and benefices, without interference by

the iniquitous *congé d'élire*, whereby the king was able to take the nomination into his own hands and thus nullify the right of election that was inherent in the chapters. The Great Charter did not make or claim to make the English Church independent of Rome; the confirmation of appointments to prelacies was in the hands of the Pope until the Act of Annates passed in 1532, regulated the appointment of bishops, by ordering that the king should issue a *congé d'élire* to the chapter of a vacant see, together with a "letter missive" compelling the choice of his nominee. The English Church had always had its national assemblies, just as the Council of Maynooth and the Plenary Council of Baltimore were national assemblies; but the national life of the Church neither then, nor now, meant independence of Rome, though supporters of the Anglican theory profess to see in later opposition to papal taxations a revolt against the authority of the Pope, or in Cardinal Stephen Langton's opposition to a political document of Innocent III a declaration of independence on the part of the English Church. (See *Catholic Mind* Vol. XIII, No. 11.)

The body known as the Church of England which claims continuity with *Ecclesia Anglicana* is not free. Its bishops are appointed by the royal *congé d'élire*; they must do homage for their spiritualities and temporalities which they receive from the king's hand; its clergy on ordination have to take the Oath of Allegiance, and its liturgy and official body of doctrines may receive neither revision nor addition except by Act of Parliament: and the same Parliament knows it, not as *Ecclesia Anglicana*, but as the "Protestant Reformed Religion as by Law Established." Thus is it wholly independent of Rome.

Catholic Educational Convention

DURING the last days of June the Catholic Educational Convention will hold its twelfth annual meeting at St. Paul. Every endeavor has been made to ensure a large and profitable gathering. We hope it will be highly successful. Though we would not prove prophets of ill, we can not but feel, judging at least from past experience, that the Convention is likely to receive far less attention than it deserves from the general Catholic educational public. It has long been a matter for remark and regret that Catholics as a body have shown very little interest in the various educational congresses that of late years have exercised a decided influence on our national and sectional ideal and practice. Except when invited to play a prominent part at such gatherings, Catholic educators as a rule have been conspicuous by their absence. That Catholic names have appeared on but few of the numerous committees that have had a nationwide prominence, is not only a reflection on our status in the world of letters, but has been a distinct loss to the country. Catholic thought could not but have had a beneficial effect on the deliberations of the men and women who, in spite of evident sincerity, were often

groping their way in the dark. If we were not represented, the reason was simply that we had shown no interest in the general discussion of educational problems.

The same apathy has been noted with regard to exclusively Catholic conventions. They are not well enough attended. For years past every effort has been made by those in charge to make the meetings interesting and instructive. Papers have been read on subjects of vital importance by acknowledged masters, and ample opportunity has been provided for discussion. Gradually the field has been broadened, until to-day there is scarcely a department of school and college work that the convention does not consider. And yet no one can go from the non-Catholic conventions to our own without sighing, if not blushing, for the comparison. Something is wrong. The fault does not lie with the officials. At whose door is it to be laid?

The "Tribune" and the Jesuit General

"**S**HOULD the General of the Jesuits," explains the New York *Tribune*, "commit any act contrary to the laws of Switzerland, he could be expelled." This wise statement has all the objective truth of the multiplication table. "It is understood," continues the *Tribune*, following the lead of its foreign correspondent, "that the General has received a hint that he will be requested to leave, should he become concerned in any religious or political propaganda." This statement, too, may be news, but it is more. It is an insinuation that the General of the Jesuits will behave himself only upon the reception of governmental hints, enforced by governmental surveillance. The insinuation is justified, of course, by the open fact that for years the General of the Jesuits has been a notorious law-breaker in many European countries.

"Should the editor of the New York *Tribune*," explains the Berlin *Tagesblatt*, "commit any act contrary to the laws of Germany, he could be expelled. It is understood that the editor has received a hint that he will be requested to leave, should he become concerned in any religious or political propaganda." This paragraph was never used to mark the temporary stay of the editor of the *Tribune* in Berlin. But the first statement is certainly true, and the second might be. The unhappy editor, in the event of its publication, could enter no protest against either charge. But he might justly object to the insinuation.

Starving Nations

MISERY is supreme in a great part of the world. War, famine and pestilence are doing a deadly work, and nations are driven to a bitter and untimely end, in tears and despair. From Mexico and Poland especially rise the cries of the aged, and women and children, like a wail from the dying in the night. Gripping

hunger is upon them and they lift their gaunt, white faces to heaven calling upon the God of pity to send them death, the angel of peace. The old are moaning their lives away; they are starving and there is no bread to break for them, and the lands are filled with weeping Rachels, whose children are not. The crucifixion of nations is enacted before our eyes and a million aye ten and more million people are crying to us from their crosses of pain: "We hunger and thirst!" This is a supreme hour for us, a day of grace in which to show Christ that the seed of His doctrine has not fallen upon stony hearts, but upon rich soil whence springs the divine flower of charity, the true test of a Christian.

The cry of Poland, Mexico and Belgium should constitute a special appeal to Catholics: for whatever may be said of the classes of these countries, the masses are Catholic. They have been true to the Faith; they have been guiltless of the crimes which precipitated this awful war by which an outraged God has delivered nations to their own counsels. They have not denied the Master, these simple folk. They have not flouted His standard, nor mocked His divinity, nor scorned His precepts. They labored in peace for their bread, and as they sang their song of content, war clouds formed of godlessness, broke over their heads and rained down upon them cruel and crushing misery. And now through no fault of their own, they are hungry unto death, and Christ has said, Whosoever shall give you to drink a cup of cold water in My name, because you belong to Me: amen I say to you, he shall not lose his reward.

Viscount Bryce and the War

VISCOUNT BRYCE has put his finger on an open sore. Viewing the "Great War" from a religious standpoint in the *Laymen's Bulletin*, a new London publication, he points to the lack of religion in the nations now at arms and asks the pertinent question, "If there had been a higher standard of Christian thought and action among ourselves and elsewhere in Christendom could these things have happened?" National life is but the reflection of the life of the individual, and in the body politic the strength or weakness of each member makes for the soundness or puniness of the whole. Christian principles have not molded international policies in these days of vaunted progress, for the men who have dictated these policies have left God out of the counting. How could they do otherwise? Their private lives and social relations were guided by man-made moral codes, and when they met in the council hall of nations they could not slough off their work-a-day principles and draw up an international policy framed on the Gospel code.

Viscount Bryce has sensed the disease. Religion has been divorced from national life, for it has been a stranger in the homes of the individuals that go to make up the nation. He also points to the right cure, the only cure, the Gospel of Christ. It has been the strongest moral

force in history when men have not neglected or perverted its precepts. "It is the strongest moral force because it appeals to all men, not to those only who are fit to receive learning and philosophy. Further it has been and is strong because it appeals to the noblest and deepest parts of human nature." What are we to do about it? The Gospel must be applied to the facts of individual everyday life. "One must begin with one's own soul, denying each passion." Perfectly true. The Catholic Church has preached this to the rulers of nations and to the man in the street, year in and year out for twenty centuries. But the nations would not hearken. They knew more than the Church. Will the blood-lesson of the present day make them pause and heed?

Anthony Comstock

MR. ANTHONY COMSTOCK is said to be marked for destruction. For Mr. Comstock this is no new experience. Similar prophecies have been made of him a dozen times these last ten years. But Mr. Comstock survives to tell the public what he thinks of neo-Malthusians and similar foul birds, and, what perhaps is of greater consequence, to send one to jail occasionally.

Short-sighted, Mr. Comstock's methods may appear at times, even self-frustrating. This is only saying that like many a brave man and upright man, he is not infallible. But for forty years, despite the sneers of the "broad-minded," the blackjacks of thugs, and the amused indifference of the multitude, Mr Comstock has stood for the stern repression of public indecency. He has done more than adopt an attitude. Fire, acid, and prison-bars have been his useful helpers. Yet he is not a mere destroyer. In his many activities on behalf of neglected and ill-used children, and particularly in his insistence upon the sanctity of the home, and the necessity of religious education he has shown true constructive ability.

No doubt, Mr. Comstock's impartial energies are at times, "destructive of art." He will not admit for instance, that a back-room photographer, working with an eye on the police, is a Fra Angelico in his influence upon art; he does not think that ill-spelt pornography should be shelved with Aeschylus and Dante. On the contrary, he destroys the product and jails the producer. His malign influence is also felt by "business," the devil's business, proscribed, for instance, by the Mann Act and Section 1142, of the New York Penal Code. It is high time that Mr. Comstock be put in durance vile. Literature, business, art and the devil are unanimous in this opinion.

Mrs. Pankhurst in Paris

THE Maid of France was an excellent cook, as cooks were reckoned in those simple days. She was also skilled in farm work and the care of flocks; and such a mistress of spinning as to declare her willingness to com-

pete in this useful art with any damsel in Rouen. Her voice was soft and low, "like a flute"; an excellent thing in a woman; "and when she spoke," declares a rough old soldier, "all her words raised a feeling of holiness in my heart." She avoids much or noisy company," writes the courtier de Boulainvilliers to the Duke of Milan, "and she speaks very little." The sentry often saw her on her knees far into the night; every morning when possible, she heard Mass and received Our Lord into her heart. She dearly loved little children, and at the head of her army, her gentle heart was often oppressed with homesickness. "Would that it pleased God my Creator," she said, "that I might leave my army and go back to my father and mother, and help them by taking care of their flocks with my brother and sister. How glad they would be to see me! But I am doing that which my Lord gave me to do." This saintly girl, the most womanly of women, moved through a rude camp like an angel of light, for on her heart, as on her banneret, she bore the device of her Crucified Saviour, with the legend, "Jhesus, Maria."

Fresh from her triumph of assaulting bovine "bobbies," accosting irritable Prime Ministers, and attacking pillar-boxes with acid, Mrs. Emmeline Pankhurst leads a pilgrimage through the streets of Paris to adorn a statue of Joan of Arc with wreathes. This is a notable change of heart. Hitherto no contrast more striking than Blessed Joan and Mrs. Pankhurst could have been devised. The "votes for women" movement assumes a new aspect. Woman will lose nothing of the great gifts God has given her, when like Joan of Arc, she takes her place in public life in obedience to a divine call, and with the saving names of Jesus and Mary graven deep upon her heart.

Because!

IT is a venerable witticism, antedating the latest discovery of the earliest remains of man, that a woman's reason is "because." This revered and ancient remark has furnished countless occasions for cheap merriment on the part of shallow males since Mr. Pithecanthropus Erectus laid himself away for our scientific discussions. The laughter fails to note that his own philosophy is shallower than that which excites his laughter. When a woman says "because" in answer to your question "why," is it absence of all reason as Mr. Pith etc., thought, or may it not be the presence of various reasons, that has driven her to that last trench, "because," before the persistent attacks of your "why"?

"Because" may be a check to insistent curiosity; it may be the delicate shrinking of a timid reserve; it may be a jealous guarding of sacred personalities; most of all, it may be the hopeless acknowledgment of a vast and complicated assemblage of motives which baffle analysis and defy expression. If one may be speechless from having nothing to say; one may be speechless from awe, from bewilderment, from having too much to say. The most

generous and chivalrous conclusion to draw from the brevity of a woman's "because" is not poverty or paucity of ideas but abundant richness of sympathy and instinct. While many a profoundly philosophic man is tracing his laborious way through a jungle of reasoning, a woman has winged her victorious flight to a successful conclusion, which is adequately voiced in the triumphant but mysterious "because."

Indeed your "because" is fraught with momentous consequences for time and for eternity. "Because" may be the herald of your principles of conduct or your motive of action. That word, like the magic formula in the fairy story, may throw open to view the hidden depths of character. Herod we know, "because of them that were at table he would not displease the daughter of Herodias." John whom Herod beheaded, we know, "because he must increase and I must decrease." Magdalen took her place among the saints "because she loved much." Joseph rose to loftier heights of sanctity "because he was a just man," and ruled himself accordingly. The principle, the motive, you choose to act upon, is more yours than your flesh and blood, your distinctive carriage, your looks or even your finger prints. These last may all be inherited or at all events you had little to do with the making of them. But that "because" which you finally and deliberately elect to act upon, is the product of your liberty, your free self, not simply flesh of your flesh, but soul of your soul, an output of your character and index to its nature. You know now why that good man made the answer he did when he was taxed with performing a certain onerous work solely for the reason that he knew a good drink would solace him in his labors. Pausing to differentiate his motives conscientiously, he denied the charge. "No, I did not do my hard work *because* of the drink," he stoutly maintained, "but all the same let me just impress it upon you that I wouldn't do it without the drink, either," he frankly added.

You may not be able to discriminate with such nicety as that, or through self-deception you may be keeping uppermost a display of respectable motives to prevent a guilty conscience from ascertaining whether the fruit below is as ripe and rosy as that on top. You feel, what is most true, that it is better to have right principles and wrong actions than wrong principles with right actions. A wrong act passes; a wrong principle persists. Men in all ages have been guilty of base actions, but it was wrong principles which have been responsible for Mahometanism and Mormonism. A robber may blow up a building; an Anarchist would blow up civilization and not be ashamed. Why did Christ love sinners and hate the world? Sinners had been guilty of wrong acts; they had not, like the world, surrendered themselves to false principles. On the day of General Judgment "because" will be the final arbiter of all mankind. "Amen I say to you, because you did it to one of these my least brethren, you did it unto Me."

LITERATURE

Mexico's Poet of the Home

THIS has been called the Poetical Age of Mexico. The nation seems to find its best literary expression in verse, much of which takes the form of war songs. The student who looks on Mexico from within sees singing poets marching before the warring armies and he reads in it things incomprehensible to the modern mind. The best-known and best-loved poet of Mexico is Juan de Dios Peza, the poet of the home, the Longfellow of Mexico. Unlike many other contemporaneous writers, he finds his themes in domestic life, many of his best-known poems being addressed to his own children. It is difficult to find a Mexican who will not smile affectionately at the name of Juan de Dios Peza and be able to quote a few lines from him. In humble, palm-thatched huts one sees on the shelf which holds the household treasures a gilt-bound copy of Peza, a bright-colored vase and a picture of the Virgin of Guadalupe. In time of peace it was a common thing to see a public reader in the shelter of a friendly doorway reading Peza to an interested audience of sandaled peons crouched around him, who gladly paid one or two of their hard-earned *centavos* for the privilege.

Peza was born in Mexico, on June 29, 1852. His companions relate that he wrote verse from early childhood. Endowed with a remarkable memory, he completed his primary studies and entered the National Preparatory School at the age of fifteen. Here he had the rare good fortune to have as instructors some of the most scholarly men Mexico has produced, and to have such associates among his fellow-students as Manuel Acuña and others. He owes more, however, to the fostering care of the headmaster, that philosopher and thinker, Ignacio Ramírez, than to any other. While he was still a mere lad Ramírez encouraged him to publish a small volume of poems to which Ramírez himself wrote the prologue. In it he says: "Hold fast, my young friend, to that which lifts you above all rivals when describing beauty, when lamenting a sorrow which has left invisible scars, or when draining from the chalice of memory the last drops of love."

Juan de Dios Peza is not only the first poet of Mexico, but he has the distinction of having introduced Mexican literature to Europe. He was sent to Spain in 1878, as the second secretary of the legation. Here his merits were recognized, he became associated with a coterie of the most scholarly young men of that period, and was much sought after in society. He was frequently called on to recite selections from Mexican writers in the most brilliant salons of Madrid. Returning to Mexico, Peza devoted himself entirely to literary pursuits, producing in quick succession three plays, and a volume of poems. A well-known Mexican writer says of Peza: "He has made a white and perfumed nest where little children flutter for comfort." Among the best known of Peza's short poems are: "Bebe," "The Cross by the Road," and "The First Step." Here is a translation of the latter poem:

Up and down to-day in the corridor,
And laughing aloud in glee,
You made your first steps, daughter mine,
Alone in the world and free.

Impatient already from that first flight,
Eager and daring and strong,
You struggle to run away from the care
That has held you safe so long.

Soon, soon you will forget the guiding hand
Where your baby fingers curled,

And the listening love that at your call
Would cross the width of the world.

We are happy to-day for that first step,
And yet a sigh I borrow,
For the unknown ways where your feet must go
To-morrow and to-morrow.

The American who is eager to understand the Mexican's national character would do well to read our neighbor's favorite poets and novelists. Peza is an excellent author to begin with.

ELIZABETH CHANDLER HENDRIX.

REVIEWS

Pre-Reformation Scholars in Scotland in the XVIth Century: Their Writings and Public Services. By W. FORBES LEITH, S.J. Glasgow: James MacLehose & Sons. Six shillings.

To say that Father Leith has lifted the reproach of the Church in Scotland during the pre-Reformation period would be an impertinence: the reproach, such as it is, consists in a tradition of falsehood and scandal, at first deliberate, then eventually accepted as literal fact for want of better acquaintance with the truth. The writer of this book has chosen to occupy himself with a period of some sixty years, roughly from 1500 to 1560, when, if the intellectual life of Catholic Scotland had sunk to such a state of degradation as to give countenance to the dawn of the blessed Gospel light and godly learning which the Protestant Reformation is claimed to have ushered in, it would undeniably have been apparent. As the facts show, there is no evidence at all for the Protestant supposition. The Introduction, which gives in a general way the sum of the labors of Scottish churchmen, might suffice ordinarily to refute the accusation of intellectual decadence. But a bibliography of pre-Reformation writers, listing some sixty-seven names, presents a concise record of the literary activities of the Scottish clergy and some of their scholars on the eve of the Reformation. The titles of their works are given in full and the present location to which these works have been traced. The short biographical note appended to each writer gives an added value to the bibliography. Among these learned Scotsmen we find more than one Jesuit. A considerable number of the works tabulated are scattered in various libraries and museums of Europe, but many have been published under the auspices of different Text Societies.

If the light of learning had almost flickered out in Scotland, as we are told, how does it happen that during a period of twenty-two years, from 1513 to 1535, to be exact, more than eleven hundred Scottish churchmen proceeded to the degree of Master of Arts? This too in a day when there were no short cuts to scholarship! In many instances, as in the case of Father James Gordon, S.J., who died in Paris in 1621, the tradition of sound learning was carried on well over the Reformation period, and looking backward from 1603 to 1517 the University of Paris was ruled by no fewer than twelve Scottish Rectors. Enough has been shown to indicate the scope of Father Leith's work as an important factor in the better understanding of the actual condition of scholarship in Catholic Scotland during the sixteenth century, and as a valuable contribution to the history of the Church in that country. Several fine illustrations give an added interest to the volume, which, apart from its ecclesiastical character, forms an interesting chapter in the history of Scottish literature.

H. C. W.

Alfred the Great. By BEATRICE ADELAIDE LEES. New York: G. P. Putnam's Sons. \$2.50.

Miss Lees—we presume "Miss" is her proper designation—believes in "keeping up with the advance of historical and literary research." Without respect for anything but docu-

ments, she will not, for all that, let one of these pass without testing it thoroughly, like the Princess Ida, "in her own grand way." Take, for instance her discussion of the place and date of Alfred's birth. She begins with the "little town of Wantage," where, "as a modern statue in the market-square records, 'Alfred the Great, the West-Saxon King,' was born, 'A. D. 849.'" Then follows the testing:

The only contemporary evidence for this accepted tradition is the opening of Asser's *Life of Alfred*, which has been copied by later chroniclers: In the year of our Lord's Incarnation 849, Alfred, King of the Anglo-Saxons was born in the royal 'vill' [*villa regia*] called Wanating, in the district called *Berrvescire* [Berkshire], which district is so called from the Berroc wood, where the box-tree grows most abundantly.

A purist might object that a statue can not be said to record an event which happened a thousand years before its erection; and a very mediocre historian knows that there is no tradition regarding Alfred's birth. There is Asser's categorical statement, and nothing else. But this is so clear and Asser's competency so evident, that one would think there were nothing more to be said. Not so Miss Lees, who comments on it thus: "Isolated as is this mention of Alfred's birthplace, there is no reason to doubt its truth." Of course not. Asser knew what he was saying. The author devotes considerable space to telling us how wrong we are on many points. For instance, Alfred did not learn to read out of the Psalter at his mother's knee, he did not penetrate Guthrum's camp disguised as a harper, he was not crowned in Rome, he did not pay Peter's Pence or send alms to the Indies, he was no blind papist, he did not die in 900, while as for the story of the cakes, it contains this glaring inconsistency that Alfred's host is now a swineherd, now a neatherd! The book is nicely padded out to about 500 pages with surveys of the state of Europe and of England before Alfred's day, a comparative view of Mohammedanism and Christianity, and digressions to a description of the Northmen's ships and their raids on France and in the Mediterranean. To conclude, the author was once tutor in Somerville College, Oxford, and seems anything but a Christian in the strict sense of the term.

H. W.

Some Textual Difficulties in Shakespeare. By CHARLES D. STEWART. New Haven: Yale University Press. \$1.35.

This work is interesting in its chosen field, quite suggestive, and much of it sane and sound criticism. Upwards of fifty passages that have been bones of contention for editors are here examined. A good number of the lines are from plays of importance, and have long challenged the critics' cunning. The author wrests at the pen-point a meaning from the puzzling words: generally a sensible meaning often a convincing one, and the book emphasizes a new angle of attack. The author's first assumption is "the words as they stand are Shakespeare's." Light is wanted? Seek it in Shakespeare, in the context, in other plays, in his process of thought and in the drama's aim. But suppose the passage baffles us still? On the punctuation of the First Folio which is at times naive, if not weird, editors have always felt free to experiment, so Mr. Stewart, pepper-box in hand, does so too and, presto! there is more light.

When a hobby does good work there is a temptation to ride it hard. The discussion, for example, of the important "Macbeth" passage "Jump the life to come" seems to land him in the ditch. Bank and shoal may be different ideas, yet by "This bank and shoal of time" is surely meant but one thing, for the words do not conflict in sense. Also "The life to come" is plainly the life beyond the grave, despite the author's gratuitous denial. There is earlier reference to such a thought in Macbeth's remark about the witches, in

Banquo's warning and in Lady Macbeth's appraisal of her husband. The attractive conceit about the banks and shoals has really gotten the bit between its teeth and run away with its rider. The discussion of the "As You Like It" passage on page 147, moreover, is confused in its philosophy, and inaccurate in its definition of terms. Of some at least of these solutions we shall look to see notice taken in future editions of the plays.

A. P. M.

The Priesthood and Sacrifice of Our Lord Jesus Christ. By J. GRIMAL, S.M. Translated by M. J. KEYES, S.M. Philadelphia: John Joseph McVey. \$1.75.

The Life of Our Lord Jesus Christ, the Son of God, in Meditations. By MAURICE MESCHLER, S.J. Translated by Sister MARY MARGARET, O.S.B. Second Revised Edition. Two Volumes. \$4.25.

The first of these valuable ascetical works is a translation of the third French edition of Père Grimal's book, and the other two volumes, which were translated into English six years ago, have now been brought into conformity with the seventh and latest German edition of Father Meschler's best book. "The Priesthood and Sacrifice of Our Lord Jesus Christ" is written chiefly for priests and seminarians. *Sacerdos est alter Christus* is the keynote of the work. Under the general heads, Preparation, Realization, Heavenly Consummation and Eucharistic Prolongation the author proves from history, scripture and theology the eternal priesthood of Our Lord and holds Him before the reader as the source and model of priestly holiness. There is a gratifying scarcity of exclamation points in the book, and its practical lessons are not too lofty for use in this workaday world.

The most important alteration in the new edition of Father Meschler's work is his change of view regarding the question whether Judas retired from the Supper Room before or after receiving Holy Communion. The author now holds, with most commentators, that the wretched Apostle did not add a sacrilegious Communion to his other crimes. A short sketch of Father Meschler's career is also given. The volumes are more attractively made up than formerly, and the capable translator now has a name of her own. There are no meditation books on Our Lord's life superior to this one, for it is full of solid learning, its asceticism is taught by a holy and experienced director of souls, and the practical applications that abound make the volume a work of great value to priests who have sermons to write.

W. D.

Memories and Milestones. By JOHN JAY CHAPMAN. New York: Moffat, Yard & Co. \$1.25.

In his preface the author writes: "It is a good sign when young men keep journals and old men take to publishing reminiscences. It helps the general atmosphere of thought and enriches everyone a little. A belief in this kind of literary conversation must be my excuse for publishing the ensuing volume." If the reader does not subscribe to the same view, we can not promise him many hours of recreation or enjoyment in perusing this volume of essays. The appreciations of William James, Horace Furness, Henry Chapman, Mr. Brimmer, Mrs. Whitman, Charles Eliot Norton, Charles W. Eliot, Maria Weston Chapman, Julia Ward Howe and Alfred Collins will doubtless be welcomed by their immediate friends, but the volume will scarcely interest the general reader. And in order to interpret aright what would otherwise seem to be an excess of hero-worship, it will be well to bear in mind that, in many instances, the writer is merely recording the impressions left on him during his college-days at Harvard. Here and there, when he writes with the maturity born of age and experience, he reveals keen powers of analysis. A case in point is his estimate of Charles W.

Eliot. Mr. Chapman believes that Eliot is neither a thinker nor an artist; he has not the point of view of a cultivated man, nor has he reverence for cultivation *per se*. He was merely a financier. As president of Harvard, his principle was: "Size first; the rest will follow." His elective system was a corollary of this axiom. His administration at Harvard was a splendid financial success, and to this he owes his ascendancy, even over those who were his peers in moral force, and intellectually his superiors. The paper on "Greek as a Pleasure" is suggestive, especially to teachers who are tempted to treat a Greek text as a mere peg on which to hang technical grammar, philology, history, mythology, etc., to the utter neglect of literary appreciation. Though many of the pages of "Memories and Milestones" do not rise above mediocrity, at times the author shows remarkable ability as a stylist.

D. J. C.

Yale Yesterdays. By the late CLARENCE DEMING. Edited by Members of His Family. With a Foreword by HENRY WALCOTT FARNAM. New Haven: Yale University Press. \$2.25.

This interesting book is made up of thirty papers originally contributed to the *Yale Alumni Weekly* by the late editor of the *New Haven Morning News*. It is the college of some fifty years ago that for the most part is the setting of this capable journalist's reminiscences. He records and describes the beginnings and progress of such venerable institutions as the "Fence," the "Wooden Spoon," the rows between "Town and Gown" and the "Burial of Euclid." "Chapel," the author avers, was reckoned by most of the students "an arch foe and a weapon of discipline rather than a spiritual agency." Therefore the art of enjoying surreptitious naps was widely cultivated, and the monotony of the Calvinistic services was broken on one occasion by introducing a dog into the chapel and on another by setting free there a squawking rooster. Mr. Deming also relates with what glee the Yale boys drew up their coat collars and shivered when an out-of-town parson delivered a florid apostrophe to balmy spring one April Sunday while a blustering snowstorm was beating against the windows. Obviously the chapel was not considered a particularly sacred place. Of the numerous pranks the author recalls, perhaps the most ingenious was the effective silencing of the college bell by inverting it and filling it with water one cold winter's night. "Yale Yesterdays" contains entertaining recollections of old worthies like Professors Newton, Hadley and Loomis, Dr. Field, Ik Marvel and E. B. Mason, and there are twenty excellent illustrations in the book.

W. D.

A History of the Western Boundary of the Louisiana Purchase, 1819-1841. By THOMAS W. MARSHALL. Berkeley: University of California Press. \$1.75.

This is the first comprehensive study of the negotiation of the western boundary of the Louisiana Purchase viewed in its entirety. As the author confines himself to the topics immediately bearing on the policy of the United States Government, he has not dealt with the boundary question during the Spanish-French régime. The field covered extends from the treaty of 1819 to the survey of the Sabine line in 1841. The author acknowledges his indebtedness to those who in recent years have dealt with the diplomatic history of our southwestern frontier, yet he has by no means followed the beaten track of accepted theory. In the moot question of the reason of Wilkinson's betrayal of Burr, Mr. Marshall is of the opinion that Wilkinson while stationed on the western frontier sold his services to the Government of Spain. Nor does the author agree with the common theory of American historians that the claims to Texas were given up in exchange for Florida. He holds that the purchase of Florida was de-

cided upon as early as 1818, and it was the Oregon territory that was the price of our waiving Texan claims. He unhesitatingly differs, too, from the opinion of many American historians regarding the sincerity of Andrew Jackson in relation to Texas. There are thirty good maps in the book, among them a large guide map, and one of the Pinchardo Boundary Commission hitherto unpublished. All who are interested in this chapter of American history will find Mr. Marshall's volume well worth their study.

G. C. T.

The Stewardship of Faith. By KIRSOPP LAKE. New York: G. P. Putnam's Sons. \$1.50.

Dr. Kirsopp Lake, while Professor of the University of Leiden, did some excellent work on the subject of the New Testament text. He is not so scientific as Professor of Early Christian Literature in Harvard University. The present work is based on lectures given at the Lowell Institute in 1913. Dr. Lake's explanation of his title shows how far removed he is from our Catholic ideas, for faith is Luther's trust in Christ, and all Christians are stewards of faith in that they express their trust in Christ in one way or another. And so, "The Stewardship of Faith" is the multiform and manifold expression of the trust in Christ down the centuries. To the Catholic theologian faith is not trust at all, but an act of reason—the acceptance of a truth solely on the authority of God revealing. Dr. Lake makes profession of profound esteem for Catholic theology and has made some effort to understand it. This effort has been hindered by his use of Modernistic writers. These lectures show that one more Protestant professor of ecclesiastical science has gone hopelessly wrong in the way of Modernism. Religion is made to be a life and not a thing at a stand-still. Quite so; but religion is a life by its dynamic activity of grace in the soul, not by a process of evolution of doctrine. So far as its doctrines are concerned, the religion of Christ is one and never changing. The Church of Christ has no right to change His teaching to suit the changing times. The command was given for all times to teach the same set of doctrines—even to the end of the world. "Teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you all days, even to the consummation of the world" (Matt. xxviii, 20.). No Catholics, let us hope, attended the Lowell lectures of this Harvard professor who purposes utterly to destroy the Christianity of Jesus Christ.

W. F. D.

The Protomartyr of Scotland: Father Francis of Aberdeen. By MATTHEW A. POWER, S. J. St. Louis: B. Herder. \$0.45.

The Venerable John Ogilvie, S.J. A Sketch of His Life. By DANIEL CONWAY. London: Sands & Co. 6d.

The late religious history of England, Scotland and Ireland is a striking illustration of the aphorism that: "The blood of the martyrs is the seed of the Church." In Ireland, despite unheard-of efforts to root out the Faith, the people are still Catholic. In England the long and glorious line of martyrs heartened many a family to cling to Catholicism, either by flight to the Continent or by braving the fines and forfeitures at home and the countless disabilities of recusants. In Scotland the martyrs might be counted on one hand, with a finger or two left over, but the country at large was submerged in a deluge of Calvinism. The first of Scotland's martyrs is Father Francis, a Trinitarian Friar in Aberdeen. Almost nothing but the fact of his martyrdom is known. He was the victim of a mob's fury, was stabbed several times and his body cast into the flames of his burning church. The Venerable John Ogilvie, S.J., Scotland's last martyr, is better known, as he was formerly tried and executed for the Faith in Glasgow. Even before his trial he

was subjected to the torture of loss of sleep for eight nights and nine successive days. Three hours intervened between his trial and execution. Father Francis died in 1559 and Father Ogilvie in 1614. These little books are useful biographies of the martyrs.

P. J. D.

BOOKS AND AUTHORS

The promoters of the birth-control movement have of late been supplying the periodical and daily press with so many specious defenses of immoral practices that the contents of the *Catholic Mind* for June 22 should be a corrective for the wicked propaganda. Father Tierney's paper on "The Church and the Sex Problem," which opens the number, explains the only kind of sex hygiene that Catholics will tolerate being taught in the schools; then follows Father Blakely's well-reasoned attack on "Conscious Birth Restriction"; Dr. Ryan in an "Open Letter" approaches the same subject from another angle, and in the concluding paper Dr. O'Malley frankly expresses his opinion of "The Committee on Birth Control." This number of the *Catholic Mind* will prove of special value to clergymen, teachers, publicists and social workers.

S. Macnaughton's "A Green Englishman and Other Stories of Canada" (Dutton, \$1.35) is an unusually good collection of tales. The discerning author records the changed outlook on life experienced by the men and women who come to the Dominion from the mother country, and makes his readers realize the optimistic, work-loving spirit of the Canadians. One or two of the volume's eight stories, however, are quite tragic, the effect of the long and silent winter on Hester Leach being particularly well described. But the dour Scot who is the central figure in "The Man Who Succeeded," the account of Peregrine's development into a dyed-in-the-wool Albertan, "The Kid's" adventures, and the prosperity that attended the jest of a merry groomsman are all happily-ending tales. The book is clean besides.

In "Rational Athletics for Boys" (Heath, \$0.90) Frederick J. Reilly, Principal of Public School 33, Bronx, New York City, attacks the prevailing system of school athletics by which a few lads are "trained" for a "team" and the rest neglected. As an antidote he offers this manual of "rational athletics," which provides a system which all the children can follow and thus reap the benefits that come from healthy exercise. That the author has already achieved success is shown by the recorded results of his training in the increased chest-measurement, etc., of the pupils. Mr. Reilly also tells the flabby-muscle business man how to mend his ways. If the price of this little book were not so high, more school teachers would buy it.

"Waiting" is the latest effusion of the apostate Irish priest who, having married a Protestant evangelist in London, supports his establishment by fictional slander of the priesthood from which his conduct severed him. A grasping, tyrannical and vulgar priest, and an ideal schoolmaster who marries an ideal Protestant lady against the "Ne Temere" provisions, provide the dual motive of the book; the priest must be driven from the schools and Catholics be made free to marry as Protestants while retaining all their Catholic rights. The filling in is somewhat specious at first, as the author knows the details of Catholic life, but his hate grows with his pages, and he throws in such Protestant bits as "Catholics never read the Bible." As a part of the widespread propaganda to drive the priest from the mar-

riage-altar and the school, the font and cradle of Christian life, the book has its significance, but its virulence is too obvious to have much influence anywhere, and its incidents, when they are possible, are so clearly untypical that in Ireland the "waiting" is likely to be indefinitely prolonged. Macmillan of London and Kennerley of New York are the publishers. The New York Macmillans, who repudiated another of the same author's libels that was also published by their London namesake, evidently declined to handle it.

Here are four recent volumes bearing on the war. With a cry of alarm as the title of his book, Paul Vergnet's "France in Danger" (Dutton, \$1.00) two years ago called the attention of Frenchmen to a peril that he claimed was at their doors. In the light of present happenings many of his forecasts are remarkable. For some time, according to the writer, French national life had been threatened by a party of doctrinaires who were working for a Greater Germany. Beatrice Barstow is the capable translator of the book.—A British "Eye Witness's Narrative of the War" (Longmans, \$0.75) will give those desirous of it an opportunity to review many of the Press Bureau despatches they read in the papers from last September till the end of March. The battles on the western front, from that of the Marne to Neuve Chapelle, are described without emotion, and the hard life of the trenches is vividly pictured.—"War's New Weapons" (Dodd, Mead, \$1.50), according to Baron Hrolf von Dewitz, its author, is "an expert analysis in plain language of the weapons and methods used in the present great war." The chapters on aircraft and submarines are especially interesting. Both the Baron and Mr. Henry Maxim, who writes the preface, do some very plain talking when treating of America's unpreparedness.—M. D. Pêtre's "Reflections of a Non-Combatant" (Longmans, \$0.75) consist of nine papers giving an Englishwoman's rambling thoughts on the present conflict. She brings to the subject little that is fresh.

In "Alice and a Family" (Macmillan, \$1.25) St. John G. Ervine has written a quaint and entertaining story of South London life. Alice herself is an amusing child who effectually carries out her promise to a dying wife to be a "little mother" to a number of children scarcely younger than herself. Her measures are rather Spartan in character, but are justified by results. Her greatest difficulty is with the father of the family, whom she has to bully a good deal before she brings him to time. In the end she marries him off to a sensible woman, and at the last page leaves the reader with the assurance that she stands in fair prospect of reaching that consummation herself.—"The Heart of Uncle Terry" (Lothrop, Lee & Shepherd Co., Boston, \$1.25) is a story of the Maine woods by Charles Clark Munn. The theme of the sentimental part of the book, that life is a long series of illusions, though it takes up the greater portion of the dialogue, is weakly done. Of the different characters Uncle Terry is the most refreshing and has more sane philosophy than the younger people, Ollie and Vance, who hold the central position for the purpose, it would seem, of expounding their views on illusions. Adventures abound and there are good descriptive passages.

It is safe to predict that "Jaffery" (Lane, \$1.35), William J. Locke's latest novel, will soon be high in the list of "best sellers." Given a fair and unconventional Balkan widow suddenly transplanted to London, a burly war correspondent, who is a heroically faithful friend and lover, an amiable young couple who delight in "managing," and we have actors and a setting that this clever author is sure to make interest-

ing. With remarkable literary skill he keeps his readers smiling while he unfolds a tragic tale. Even Liosha, however, is out of place on that tramp steamer, and she would have to be virtuous indeed to come unscathed out of some of the situations into which the author puts her.—Clara Mulholland's story of "Sweet Doreen" (Herder, \$1.10) brings in the familiar figure of the rack-renting Irish squire whom a fair maiden persuades to mend his ways. Those wide-eyed "Catholic kittens" have now found their way to Ballygorst!

EDUCATION

The Woman's Education Exhibit

THOSE who think that feminine education is a new phase of evolution or a novel development of human history would have received a severe shock had they accepted the invitation given by the Trustees of the New York Public Library to enjoy a private view of objects illustrating 2,000 years of feminine education. Happily the exhibit is to last several months, so all who wish can see it. The manuscripts, books, portraits and needlework on exhibition are from the library of George A. Plimpton, Esq., who thus commemorates the twenty-fifth anniversary of the opening of Barnard College, an institution of which he is now treasurer. Mr. Plimpton's collection proves conclusively that since Christianity has been able to exert a profound influence on mankind, representative churchmen have been promoting the thorough development of woman's mind.

ST. JEROME'S LETTER TO LAETA

The exhibit opens very appropriately with St. Jerome's letter to Laeta, in which he advises that Roman mother to put letters of various kinds into her daughter Paula's hands and to teach her the meaning of them. He adds the warning: "Take care that she does not conceive, in these early years, a dislike for study that may follow her into a more advanced age." St. Jerome realized that the child's education should not be made burdensome, and that tact and judgment are needed if the child is to be lured successfully along the path of learning. If it is thought that this is putting a modern significance into words of St. Jerome, not justified by the few simple phrases that he uses, recall that the Saint was familiar with the problems relating to the education of women, and that his friendship with Eustochium and Paula had made him appreciate the value of feminine education quite as well as any one in modern times.

ST. BONIFACE, ST. THECLA AND HROSWITHA

The next exhibit is a letter from St. Boniface, who was commissioned by Pope Gregory II to do for the Germans on the right bank of the Rhine what Augustine, at Pope Gregory the Great's behest, had done for the English. Though the work of Boniface was successful, he saw that educated women were needed to assist him in lifting the converted Germans to a high religious plane. His experience in England with communities of nuns had shown him how much their example and influence meant. St. Boniface was convinced, moreover, that children most readily imbibe the deep spirit of Christianity in religious schools. As a result of this letter, St. Thecla, illustrious in her day for sanctity and learning, went to his help and ever since has been looked upon as a coworker with St. Boniface in the conversion of Germany. Next is a copy of a fine old edition of the comedies written by Hroswitha, a nun of the tenth century, who lived in the Benedictine convent of Gandersheim along the Rhine. In a preface that Cardinal Newman might have written in the nineteenth century, or Monsignor

Benson in the twentieth, Hroswitha says that her reason for composing these comedies is because many monks and nuns, to improve their literary style, are reading the plays of Terence. But his plays, far from making for edification, can scarcely fail to be a source of temptation. Accordingly Hroswitha, with the approval of her superiors, wrote comedies in order to furnish monks and nuns with reading that will be no less edifying than educative. Yet the tenth century has been called the darkest of the "dark ages."

THE "ANCREN RIWLE"

In the exhibit there is also an excellent copy of the *Ancren Riwe*, "The Anchoresses Rule," which was probably written for three Cistercian nuns by Richard Poore, Bishop of Salisbury. This volume is one of the most important documents in the history of the English language. Dr. Garnett, for many years keeper of the printed books in the British Museum, declares that this book "well deserves to be described as one of the most perfect models of simple, eloquent prose in our language." That remarkable volume, it is worthy of note, was written for women to read seven centuries ago.

LEARNED ENGLISH LADIES

Then there is the "Mirroure of Our Ladye of Syon," dating of the first half of the fifteenth century, recalling that gracious Bridgettine nunnery from which came the famous cope of Syon. The library catalogue of Syon shows, moreover, how broad were the intellectual interests of these medieval nuns. The ladies of the Renaissance are represented by Vittoria Colonna, and the ladies of the English Renaissance very properly by Isabella the Catholic, Catherine of Aragon and Mary Tudor, all three of whom did a great deal among English women of the early sixteenth century; Sir Thomas More and his daughter, Roger Ascham, Lady Jane Grey and Queen Elizabeth are, of course, represented. The charming, scholarly and beneficent Lady Margaret Beaufort, mother of King Henry VII, has a distinguished place in the exhibit. The inscription beneath her portrait chronicles that she founded professorships at Oxford and Cambridge, invited Erasmus to England, founded Christ College, Cambridge, and was the patron of Caxton and Wynkyn de Worde. All this interest in the development of woman's intellect came, be it remembered, before the so-called Reformation, reported to be the source of all intellectual progress in modern times. Lady Jane Grey, Roger Ascham and Queen Elizabeth seem to be products of that movement, but in reality they are not, for their education was secured under the still enduring influence of the older pre-Reformation conditions. After the Reformation, however, with the suppression of the monasteries and convents, woman's education received a serious set-back from which it is only beginning to recover in our time.

THE CANADIAN URSULINES

Some pictures of the old Quebec convents, which were the first institutions for the teaching of girls in this country, are interesting. The accompanying inscription runs:

In 1639 Madame de la Peltrie founded the Ursuline Convent at Quebec and the Sisters took in Indian and French girls to instruct in religious and secular studies. This was the first institution for the instruction of girls founded in North America. By 1641 there were about fifty girls, French and Indian, at the school.

The series of pictures shows how intent was that distant generation on providing opportunities for feminine education; for though the convent was burned down twice in the course of some twenty-five years, it was restored each

time on a larger and better scale. To many people this proof of the interest taken by French Catholics in the education of women, long before any attempt to educate the sex was made in English America ought to be enlightening. We are now learning, however, that under the Catholic Church, in both French and Spanish America, much ampler facilities for education were provided than in English America. The exhibit makes it clear that convents represented a refuge for women who wanted to live the intellectual and spiritual life rather than the domestic, and found in the cloister a haven of peace and devotion. The women who thus set themselves apart from the world have always been the teachers and the models of other women, and their holy lives have exerted a higher religious influence than any mere teaching of ethics could possibly effect.

JAMES J. WALSH, M.D., Ph.D.

SOCIOLOGY

Catholic Women's League for Social and Civic Reform

IT has been found in many great cities, especially those with a cosmopolitan population like New York, that there are certain aspects of social and civic work which, by their very nature and complexity, do not respond so intimately to the influence of the clergy and religious as to that of lay persons. This may be due in some remote degree to the fact that in the popular mind, even of Catholics, the clerical and religious states are in some fundamental way quite apart from the secular state, and consequently there has been prevented that fusion necessary to bring about a desired result. It will be granted that there are frequent instances, not of a spiritual nature, which respond more readily to the influence of, say, the doctor or nurse than to that of the priest or nun; there is of course no guiding principle in such matters. But conditions in life exist where the influence of the lay Catholic is more potent than that of the cleric or religious, and it is amongst such that the sphere of action of the League of Catholic Women for Social and Civic Reform is found. In other words the League stands for the solidification of the lay apostolate of Catholic women.

THE OBJECT OF THE LEAGUE

The work of the League is not political, nor is it directly charitable. Its purpose may be summed up as the promotion of social, civic and religious conditions by the federation of all Catholic women engaged in planning, financing, undertaking and executing such good works, whether devotional, charitable, educational or beneficiary, as are sanctioned by the Cardinal Archbishop of New York—for the activities of the League are, for the present, exercised in the archdiocese of New York. It will be seen that the prime object of the League is unification and co-operation. In pursuance of this object the League has representatives in the following organizations: the Municipal League, the Consumers League, the Child Labor Committee and the Woman's Department of the National Civic Federation.

In connection with the National Civic Federation the League has been able to co-operate with the Vacation War Relief Committee, and a workroom has been opened in which some thirty unemployed women have been given temporary work making garments of various kinds. Of the output of the workroom a part has been sent directly to Europe for the relief of war sufferers and the remainder has been distributed to the poor of New York. The report submitted at a recent meeting, the last of the season, shows that of the number of garments produced in the workroom which by arrangement are shared with the Vacation War Relief Com-

mittee the League received as its share 2784. Of these 750 were sent abroad for distribution among war sufferers, and the remaining 2034 have gone to the relief of the poor and necessitous of Greater New York through the medium of the various Catholic Sisterhoods and organizations that work among the needy. Notwithstanding generous donations in kind from benevolent persons in New York, the League is under the necessity of providing some seven hundred dollars each month to meet the expenditure of the workroom. The employment offered in the workroom is understood to be merely of a temporary nature, and the workers are paid an emergency wage, sufficient to ensure them the necessities of life. By means of the Employment Bureau permanent work is sought for the women in which they are placed immediately opportunity affords. During the past month permanent situations have been found for eight persons from the workroom.

WORK IN RECREATION CENTERS

Another direction in which the League operates is in Recreation Centers, and a vigorous attendance to this part of the work has been given by Miss Elizabeth Marbury. In connection with the Consumers League, the League has interested itself in the welfare of Catholic girls employed in department stores. This is a field in which the members may reasonably expect to do a maximum amount of social work. This work is one which commends itself very well to women whose time is at their own disposal, as being eminently suited to undertake the organization of recreation centers, clubs, holiday homes and other branches of social work, which up to the present have largely been in the hands of definitely Protestant or so-called non-sectarian organizations. That a work of this kind is badly needed is shown clearly by the fact that a considerable number of Catholic girls have sought membership in the Camp Fire Girls, which is under the auspices of the Young Women's Christian Association. A similar recreational organization is needed for our Catholic girls, especially for girls engaged in the monotonous daily round of a department store. The League is also working in connection with the reception of immigrants, and a member has been appointed to attend the Women's and Children's Courts in the interest of Catholics who unfortunately may find themselves there.

A CATHOLIC GIRLS' CAMP

The latest work undertaken by the League is one that is very much needed right here and now, one that we may hope to see taken up by Catholics in different parts of the country. The League has been given the use of two large bungalows at Belle Island, near Stamford, Connecticut, for the months of July and August, and a summer camp for women and girls will be conducted somewhat on the order of the summer camp organized by the Y. W. C. A. The idea is to give working girls from the city a free holiday for two weeks in ideal country surroundings, and arrangements have been made to accommodate sixteen girls at a time. The first batch of sixteen will take up their quarters on July 1, returning to their homes on July 15, when the next batch will arrive. By this means it is hoped to give sixty-four girls in all two weeks of complete rest and change from their ordinary environment without their being at any expense. The bungalows are built right on the shore of the Sound, and the camp will be under the immediate charge of Mrs. Pitcher, a lady widely experienced in work among girls and women. The girls will be taught swimming and games, and long walks and study of nature will help to give them, for once in their lives at least, a wider outlook on life than they could ever gain from the drab life of the city, relieved

perhaps by a day at Coney Island. The results of this summer camp will be watched with interest, and important data will be forthcoming for further ventures of the kind.

FUTURE PROSPECTS

The most prominent need of the League at the present time is for increased membership. True to its original object of being organized to look after existing charities and not to develop new ones, membership in the League implies no overlapping or division of interests. By a union of effort it becomes possible for Catholic women to exert considerable influence upon social and civic conditions, and representation in existing societies insures that the interests of Catholics are not to be put aside as of no account. There is room for homes or clubs, not institutions, for Catholic working girls, where for a sum commensurate with their income workers may live in agreeable and proper surroundings, without the constraint of multitudinous rules and observances which invite infraction at every turn. To inaugurate such a work there are no people more capable than women of the world who come from Catholic homes and have received their education in Catholic schools and colleges. A residential working girls' club, under lay care, has already been started in New York, having as one of its outstanding features an entire absence of petty regulations. It has, up to the present been successful. A work of this kind is but one branch of social activity in which the League might engage, given a sufficient membership and the necessary funds. For the work of the League and its development is entirely in the hands of Catholic women themselves. The central office of the League is at Room 901, 18 East Forty-first Street, New York City.

H. C. WATTS.

NOTE AND COMMENT

The Illinois Legislature is considering the passage of bills which provide penalties for those who contribute to the dependency or delinquency of children. An investigation shows that of 3,416 dependency petitions filed in a single year in Chicago, the majority were caused by the use of intoxicating liquors by parents. No one familiar with the daily calendar of the Children's Court can have failed to notice the number of instances in which a drunken father or a worthless mother is brought into the record. Little good can be accomplished by punishing the juvenile offender or putting him on probation if unfavorable domestic conditions are allowed to continue. The Illinois laws propose to "get at the parent" by bringing him within the speedier and more direct action of the Juvenile Court. The principle is good, and has already been incorporated in State laws and city ordinances. The only danger to be apprehended from legislation of this kind is that by providing excessive penalties, or by giving courts undue authority in family difficulties, it may defeat its own ends. Too often has this been the fate of social legislation, good in principle, but unwisely formulated.

Monsignor Laurentini, Secretary to the Propaganda, has recently expressed his great gratification over the progress of the seminaries for foreign missions recently established in the United States. In a recent interview with the Rev. Charles Friedrich, Procurator General of the Society of the Divine Word, which conducts one of these seminaries at Techny, Illinois, the Secretary said that it was imperative, if the foreign missions were to continue, that an interest in the work be fostered in America, and particularly in the United States. On account of the war, the foreign missions are suffering not only for lack of means, but for want of missionaries, and it is quite possible that because of the disturbed conditions which will continue long after peace is concluded, the European countries may never be able to re-

sume their old place of preeminence in this work. "It is my conviction," said Mgr. Laurentini, "that the providence of God is now calling the Catholics of America to enter vigorously upon the field of foreign missions." Nor is there danger that the formation of American vocations for the missions will endanger the progress of the Church at home. The generosity, both personal and corporate, involved in this work, will draw down the richest blessings of Heaven upon the Church in America.

According to statistics just published by the "Department of Labor," the cost of living in the United States is higher now than it has ever been. For fifteen articles which are served on the table of the workingman in the United States, the average price for the year 1914 was two per cent. higher than that in 1913, and about five and a half per cent. higher than in 1912. In the words of a contemporary:

The American workingman is now paying an average price of 102 for what he got in 1913 for 100 and in 1912 for 97.4 per cent. The statistics show that the cost of living has increased steadily for these fifteen articles since 1907, when the average price was only 81.9. In 1908 the average price jumped to 84.2, in 1909 to 88.6, in 1910 to 92.9, in 1911 to 91.9 and so on up to 102, the average price which the American workingman paid in 1914.

Some day our laborers will demand the reason "why" in a vigorous manner.

At the "Magna Charta" celebration of the New York Constitutional Convention, ex-Senator Root thus summed up two theories concerning man in the relation to the State:

There are but two underlying theories of man in the social relation to the State.

One is the theory of the ancient republic under which the State is the starting point from which rights are decided, and the individual holds rights only as a member of the State. That was the theory of Greece and Rome and the Italian republics.

The other is the theory of the Great Charter, the Habeas Corpus Act, the Statute of Treasons, the Petition of Rights, the Bill of Rights, the Massachusetts Body of Liberties and the Declaration of Independence of the American Republic that the individual has inalienable rights of which no government may deprive him, but to secure which all government exists.

The speaker repudiated the first theory, noting that a logical conclusion from it would be that the State is not bound by the rules of morality which bind the individual. The ex-Senator is getting old fashioned, but he is right nevertheless.

In a pamphlet entitled "Roman Catholicism and American Citizenship," Amasa Thornton, a Congregationalist, gives some views on the public and Catholic schools that may be of interest to the Guardians of Liberty. In the course of a plea for a better feeling among Americans of all denominations he says:

We send our little girl to a Catholic Parochial school and she talks to her mother and myself about what happens in the schoolroom. If there was anything like teaching disloyalty to our country's institutions and spirit, I would be certain to hear of it. She is taught that there is but one flag, that it is her duty to love the Stars and Stripes and all they stand for. She goes to a Congregational Sabbath School on Sunday and is distinctly Protestant. I send her to the Parochial school because I feel that the moral atmosphere there is safer and better to be in than the atmosphere of the public schools. I am as loyal to the American public school of my boyhood as any man of the United States. I have a board off the old red schoolhouse in which fifty-seven years ago I began to learn by A, B, C's, in my office, and I look at it with affection many times a day, but the public school of to-day lacks the spirit that hung around and pervaded the old red schoolhouse and is no longer so anchored in the great underlying fundamentals necessary to a correct development of the child, as it was once. Catholics should not be considered un-American because they wish their children

to be trained in religion and morals when they are being educated. For the sake of my country I wish the moral and religious training applied by the Catholics in their Parochial schools would be largely applied in the public schools.

Mr. Thornton will never be President of the United States nor get a seat in the Cabinet for that matter.

The Detroit University *Tamarack*, after calling attention to the fact that in some States the students of Catholic colleges are not allowed to contest for the "National Peace Oratorical" prize, sums up the successes of Catholic students as follows:

The first prize of the National Contest was awarded by unanimous decision to Mr. Wennerberg of Boston College. In the Massachusetts contest, first place was given to Mr. Wennerberg, second to Mr. Lane, Holy Cross, Worcester; in Pennsylvania, Mr. Clare Fenerty of St. Joseph's College, Philadelphia, won first place; in Maryland, Mr. Cod of Loyola College, Baltimore; in Wisconsin, Mr. Glenn McWilliams of Marquette University, Milwaukee; in Missouri, Mr. Thomas Goeke of St. Louis University, while in the Northwest, Gonzaga College, Spokane, won the honors over Montana University, Montana State College and the University of Idaho. No wonder some States exclude the students of Catholic Colleges from the contests.

The following paragraph, of deep and delicate spiritual import, is taken from the pages of the *Living Church*. That journal received it from one Abbé Volet, who, so far as he can be traced, is a voice merely:

The work accomplished by the infernal society [the Society of Jesus] in the century since Pius VII reestablished it (after Clement XIV had so justly suppressed it) is no less abominable than that in earlier ages. They have made themselves masters of the Papacy; one owes to them the new dogmas of the Immaculate Conception, the Infallibility and the Universal Episcopate of the Pope, the heretical cult of the Sacred Heart, the canonization of Liguori, whose infamous moral teaching is their own; the general ultramontanization of all the Roman Catholic clergy; the general religious ignorance of all the faithful; the disfiguring of the old Catholic worship by a crowd of new devotions. In a word, they have shown themselves now, as before, the corruptors of the Church's faith, ethics and worship.

These sentiments are worthy of the Ozark country, or of those far reaches of Arkansas, where one may still find persons who firmly believe that the Pope is Antichrist and that all Catholic priests have horns and hoofs. But to the *Living Church*, and, doubtless, to the Missouri publishers now under indictment as purveyors of obscenity, they are precious, very precious, and so replete with wisdom and Christlike charity, that they must be republished for the edification of all Christian men and women. Every one to his taste. The *Living Church* knows best, doubtless, how to consult the tastes of its readers.

The Most Reverend Louis Philippe Adelard Langevin, the second archbishop of St. Boniface, Manitoba died in Montreal on June 15. The deceased prelate was born at St. Isidore, Province of Quebec, August 23, 1855, and received his education at St. Mary's College, and at the Grand Seminary in Montreal. In 1881 he joined the Oblates and was ordained priest in the following year. For three years he served as a missionary attached to St. Peter's Church, Montreal, and at the end of that time was sent to teach theology at Ottawa University, a position he held for eight years, serving at the same time as dean of the theological faculty. He was superior of the Oblates at St. Boniface, and became rector of St. Mary's Church, Winnipeg, in 1893. In 1895 he succeeded the late Archbishop Taché of St. Boniface. The late Archbishop's life was filled with good deeds. He completed his cathedral in 1908, took a prominent part in the Plenary Council of Quebec in 1909, and was an active promoter of the great Eucharistic Congress held in Montreal in 1910.